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Religious Communications.

To the Editor of the Christian Observer.

THE following account of the Rev. ANTHONY WILLIAM BOEHM is taken from "Memoirs of his Life and Death," written by the Rev. John Jacob Rambach, professor of divinity at Halle in Saxony. The work was afterwards translated into English, and published in London, in 1735, with a recommendatory preface by Dr. Watts, to whom Mr. Boehm had been well known. The account appears to me worthy of being preserved, and I am therefore induced to submit it to your judgment.

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ACCOUNT OF THE REV. ANTHONY
WILLIAM BOEHM.

The subject of this memoir was born in 1673, and was the fifth son of the Rev. *Anthony Boehm*, minister at Oestorff, in the county of Pyrmont, in Germany, who died in 1679. The blessing which his father gave him at his baptism, and which was left recorded in his private manual, is remarkable. "I wish," said the pious parent, "I wish this my dear son Anthony, from the bottom of my soul, God's illumination, God's direction, God's protection, God's powerful assistance, God's whole spiritual armour. May God the heavenly Father endow him powerfully with his good and holy spirit, that he may always prove a conqueror. May he put on him the helmet of salvation, to enable him manfully to fight against his own flesh and blood, and overcome the world and the devil. May he bestow upon his heart a particular

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great delight and love to his holy word, and bless this my son with all manner of spiritual and temporal blessings, both here and hereafter, for the great Restorer of all blessings, Jesus Christ his sake. Amen, Amen, Amen."

About the year 1693, Boehm went to the university of Halle in Saxony. There the word of truth, which he heard both in public and private, made a happy impression on his mind, and he was led to confer frequently with his teachers about the state of his soul, and to keep no company by which he could not improve. Having finished his academical studies, he was employed as tutor to gentlemen's and noblemen's children. In 1698 he was engaged by the Count of Waldeck, to instruct his daughters in religion, and to act as his chaplain. Here he stayed two years, but being opposed by some of the clergy of that diocese, who disliked the purity and strictness of his principles, he quitted that situation, and returned to Halle, where he assisted Professor Frank in superintending the concerns of the Orphan House, until, in compliance with the wish of some German families in London, he went over in August 1701, with the view of instituting a school in that metropolis. In his way thither he became acquainted with Mr. *Ludolf*, the Secretary of Prince George of Denmark, who afterwards made him known to that Prince. In his journal, where he noted the date of his arrival in London, he added, "The Lord of Hosts be praised for all his mercies, and grant new grace in a new place, that I may experience

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and rejoice in the manifestation of his fatherly providence, and glorify him for evermore. Amen." His school proved inadequate to his subsistence, and he would have wanted even the necessaries of life, had not Mr. Ludolf brought him acquainted with many pious persons, who, not only for Mr. Ludolf's sake, but for the sake of his piety and edifying conversation, cultivated his friendship, and supported him under his narrow circumstances. He gives an account of the trials he met with in London, in a letter to his sister, dated August 14, 1703. "The first commandment," he observes, "is very difficult, and especially when we are bid to trust in God above all things. We think often we love God, but when we are to demonstrate our dependance on him in earnest, our love proves then but very small, and this I write by my own experience. For when at my first coming into England, I did not find things go so well as flesh and blood expected, being a stranger, destitute of acquaintance, ignorant of the native tongue, seeing no Christian love, but a great deal of the love of self and money, I have often doubted whether I should not want bread. But the Lord has truly cared for me, though he at the same time put my trust in him to the trial. Oh, how perverse and stubborn is the old man within us, when he is to suffer the least inconvenience; and yet he can suffer a great deal before he will die. The cross must try our faith whether it be genuine or no. This I know for certain, that few become religious and learn to do good without stripes and chastisements. May the Lord, by his corrections beat down that corruption so deeply riveted in our old nature."

In 1705, Mr. Boehm was delivered from his state of poverty, in which he had manifested so much humility and patience, by means of his friend Mr. Ludolf. Prince George of Denmark being desirous of procuring a person who should assist Dr. Meeken, his chaplain, in

performing his pastoral functions, applied to Mr. Ludolf, who immediately recommended Mr. Boehm. The Prince being well pleased with the solidity of his discourses, appointed him his chaplain, and desired that he might preach before him every Sunday. In a letter written about this time, he thus prays. "The Lord have mercy upon my present circumstances, into which I have been led without the least self seeking or desire of my own; and make his blessing attend all my labours, that in all these transactions I may discover the finger of his holy direction, and praise him for all the footsteps of his providence manifested to me in foreign countries."

This prayer was not unfulfilled, for as he discharged his functions with all fidelity and prudence, so the Lord blessed his indefatigable endeavours, particularly on the soul of his Royal Highness. Neither were they without fruit in the minds of many others, both high and low. Many were won to the Lord Jesus, both by his edifying conversation and by his pithy and convincing discourses. A certain great person, in writing of him, thus expressed himself: "I have reason to look back upon him and esteem him as my spiritual father in Christ; since the only wise and holy God was pleased to put his word so emphatically into the mouth of this his servant, that though I was deeply engaged in the world, and in one of the greatest courts of Europe, I could not but seriously reflect on the vanity and emptiness of all human things, and on the contrary give way to the lively demonstration of the sweet love of Jesus Christ, and the long suffering mercy of God, which were so laid home to me, that I resolved at once to resign myself entirely to my Saviour, to follow his steps."

Mr. Boehm had free access, not only to the Prince, but to the Queen, by whose order divine service was continued at the Chapel after the

Prince's death which happened in 1708. The Queen gave him leave to talk to her on the subject of religion, and never denied him any thing, either for the benefit of the poor, or for other good purposes. And his influence with her he never made use of for his own interest, but for the relief of the poor and needy, and the promotion of the public good. The considerable sums he received were distributed with all fidelity, and always accompanied with an exhortation to the practice of true Christianity. It was through his means that the Queen prevailed with the King of France to release many of the French Protestants condemned to the galleys for the sake of their religion.

When King George the First came to the crown, Mr. Boehm was confirmed in his station, and continued his pious labours to his dying day, with an abundant blessing.

He had attained to a great readiness in delivering himself in English, particularly when he happened to discourse of the love of Christ, which was the very element in which he lived by faith. His living faith in his Saviour had changed his heart into a well which yielded continual rivulets of wholesome instruction. He rejoiced when he could communicate to others the overflowing treasure with which the Lord had endowed him.

After he had served the will of God above twenty-one years in England, and adorned his station with an unblameable and edifying conversation, the Lord was pleased to take this his faithful servant into his rest. A few weeks before his death, he had begun to preach upon the *Acts* with great fervour of spirit. He entered on the second chapter the 13th of May, explaining the operation of the Holy Spirit, and insisting strongly on the powerful union of the primitive Christians. The next Sunday he expounded the twelfth and thirteenth verses, and shewed the awful guilt of ridiculing the operations of the Holy Spirit

under the names of melancholy, or madness. On the 20th of May, he preached his last sermon with unusual zeal and emphasis, about the power of the Holy Spirit, and was like a lamp giving some clear flashes before it goes out. On the 25th, being on a visit to his friend Dr. Slare, of Greenwich, he had an attack of fever and ague, and the next day complained of shortness of breath; but designing to preach on Sunday, he would go back to London. The Doctor, however, knowing he did not fear death, told him he might be in heaven before Sunday, and advised him to make his will. This he did, while he walked about the room, lifting often his hands and eyes with a smile to heaven. On Sunday morning, at four o'clock, the Doctor came to enquire how he did. He answered, very well, but said that urgent business required his presence in London tomorrow. The Doctor assured him, that he was nearer his end than he imagined; with which Mr. Boehm declared himself well satisfied, only wishing to be found truly prepared. About six, which was his usual hour, he rose, and began to sing his morning hymn, took his night gown, and went singing towards the great chair: but his strength failed him, and he grew very faint, which his servant perceiving, caught him, and led him to the chair. But he no sooner sat down, than he gave up his soul to his Creator, in the midst of his singing. Thus was he translated to the spirits of the just made perfect on the 27th of May, 1722, having lived forty-nine years in the world.

Mr. Boehm's writings were numerous. He translated several valuable German publications into English, and published besides about twenty original works, chiefly on subjects of practical Christianity. He is said to have had extraordinary talents as a preacher. He possessed naturally a penetrating judgment, and an uncommon memory, which he had greatly improved by

assiduous study. By the illumination of the Holy Spirit, he obtained a lively conviction of divine things, which he daily increased by the reading of the Holy Scriptures, and by his experience in the ways of God. It was easy for him to discourse powerfully and energetically on the most material truths without premeditation. And he seemed to possess a peculiar faculty of discovering other men's thoughts, and obviating their secret objections and evasions. Those who heard him often observed, that it appeared to them as if some one had discovered to him the secret workings of their minds. And this powerful mode of preaching was always accompanied with an unblameable conversation, so that God blessed his word to the real conversion of many souls.

Mr. Boehm had a peculiar talent of turning his conversation with all sorts of persons to their spiritual advantage; and his desire to gain souls, and to promote the kingdom of God, was indelatigable. Many separatists of different descriptions were either convinced by him of their errors, or at least brought to a greater moderation in their opinions; and even those on whom his arguments seemed to make no impression, could not but love him, because he never treated them either with bitterness or ridicule, but with a spirit of Christian love and compassion. His zeal for enlarging the kingdom of Christ made him study great plainness and simplicity, both in his public and private discourses, in the hope of touching the hearts of all classes of people. If he discovered that the word of life had kindled a spark of faith in any soul, he took a tender care that it might not be quenched. He visited them in their own houses though ever so mean, or invited them to his; and then he would shew them the happiness arising from a knowledge of the Lord Jesus, and that no one had ever repented of giving up his heart to him. His counsels had no small influence on the Society for pro-

moting Christian Knowledge. It was he who first made that society acquainted with the Protestant Mission to Tranquebar, and thus laid the foundation of the interest which the society has ever since taken in this mission. He was also of singular service to the mission in various ways, particularly by translating into English, and circulating the accounts transmitted from India of its progress.

His love and charity towards the poor and needy were universal and impartial. He took pains to find out the strangers and friendless. He spent one afternoon in the week in visiting the mad houses and prisons, and his charity to the prisoners was attended with wholesome instruction. Knowing by his own experience the pains of poverty, he devoted a large share of his income to the relief of the indigent, and was a constant intercessor for the poor with others. In his lodgings a box was fixed with the words of Prov. xix. 17, written upon it; and as he was visited by many persons of affluence, the poor had often comfortable relief from that box. He was the author of the charitable society at the Savoy, for the benefit of the poor. Large sums were left entirely to his own disposal, not only by some wealthy persons, in and about London, but by Prince George, and after his death by Queen Anne. This gave him an opportunity to have many a good discourse with the Queen, which the Lord accompanied with his blessing. He was of signal use to the distressed Germans and Palatines, who were sent to America. He relieved their poverty, succoured their temporal necessity, sent Bibles and other good books after them, encouraged others to do the same, and was unwearied in exciting them to a serious care for the welfare of their souls.

Mr. Boehm was endowed with real humility and lowliness of heart, and these qualities were accompanied with great contentedness of mind, and with uncommon patience

under bodily pains and sufferings. People who knew him when he kept school, and when he could scarcely procure bread, have attested that he always continued in the same humble disposition. He never murmured, or complained of his poverty, nor of any thing else but the sins and offences of the world, and the deep depravity of his heart. He bore the exquisite pain of the stone and gravel with great resignation, a proof of which he gave when on a Sunday he was seized at Chapel with a violent fit, which did not hinder him from preaching. On going one evening to visit his colleague, Mr. Ruperti, at the Savoy, he fell down the steps and broke his arm. He said not however one word of it to his colleague, but dispatched his business, went home, and sent for a surgeon, who happily cured him.

He was a man of most exact order in all his affairs. Every day in the week had its particular occupation; and his business proceeded like the motion of a clock.

He had the spirit of prayer bestowed on him in a large measure, and in his addresses to God he was childlike, confident, fervent, humble, and constant, as may be seen by his *Enchiridion Precum*.

I will close this account with an extract from the epitaph inscribed on the monument erected to his memory at Greenwich.

"He was a true pastor, a great preacher, and very vigilant for the souls under his charge. He was a diligent visitor of the sick and needy, a comforter of the afflicted, a teacher of the ignorant, an enemy of all partiality, yet a zealous defender of true Christianity, and of the pure, holy, and unsophisticated doctrine of the New Testament. He led an unblameable life. He was a pattern of piety, serious in his conversation, humble in his behaviour, meek in spirit, mild in his correction, but powerful and convincing in his arguments, touching home the hearts and consciences of those

he conversed with: a worthy example to imitate, though rare to find, and equalled by few. Wherefore he is, no doubt, amongst the number of the righteous; and for his eminent virtues his memory will be blessed to the latest posterity."

To the Editor of the Christian Observer.

I SINCERELY rejoice to find, that my work on prophecy has become so frequently a subject of discussion. The more the public mind is turned to the matters of which it treats, the better.

Your correspondent *Socius* (Christ. Observ. July 1807) is dissatisfied with the interpretation of the *Apocalyptic Image*, which I have adopted from Dr. Zouch.

1. He first combats my opinion by endeavouring to shew, that *the making an image to the beast* may mean *the making a representation of him*. Now, even supposing that he could *prove* this, he would not *thereby* overturn my interpretation; for the non-ambiguity of the passage is by no means "the corner stone" of my argument, as he asserts. Were I to allow that such *may* be the meaning of the passage, I should not therefore allow that such *must* be its meaning; nor, I apprehend, will *Socius* venture to maintain, that the meaning which *I* have ascribed to the passage *cannot* be its meaning. In short, if he *had* proved his point, he would only have proved that the passage was ambiguous, and consequently that my interpretation *might* or *might not* be the right one. But he appears to me to have wholly failed; and I much doubt whether he will ever find any authority for saying, that *ποιῆσαι εἰκόνα τῷ θηρίῳ* denotes *the making a representation of the beast*. He objects to my translating *τῷ θηρίῳ* *for the beast*, instead of *to the beast*. It is a matter of very little consequence, whether *for* or *to* be used, so far as the sense is concerned; and *Socius* is surely not prepared to assert, that *for* is an

inadmissible rendering. The Greek dative may be translated either by *for* or *to*. "In general," says Mr. Parkhurst, "where the signs *to* or *for* may be put before a noun or pronoun in English, that word in Greek is in the dative." The passage from Palephatus, even if it be genuine, appears to me to be improperly translated by *Socius*. The statue, it is true, was a statue of Niobe: but it does not therefore follow that *Socius* has given the true sense of the Greek. The proper rendering of it is, *having made for herself a stone statue*, or (as we elliptically speak in English) *having made her a stone statue*. So accordingly it is understood by Gale, who translates it, *statuam sibi lapideam confici jussit*. But *Socius* does not seem to be aware, that the reading of Palephatus is a disputed one. In the Codd. Arund. and Oxon. the word *εαυτῇ*, on which his argument is entirely built, does not appear; and the whole sentence is differently arranged, in the following manner. *Νιοβῆς, ἀποθανόντων τῶν παιδῶν, ποιήσας τις εἰκόνα λίθινην, ἐσήσεν ἐπὶ τῇ τύμβῳ τῶν παιδῶν*: a certain person, having made a stone statue of Niobe, after the death of her children, placed it upon their tomb. Here, instead of the supposed dative, we have a regular genitive. *Socius* ought to have produced an undisputed passage, if he wished to prove his point. As for 2 Chron. xxviii. 2, our English translation, on which *Socius* founds his argument, is not perfectly accurate. *Massechoth* does not properly mean *molten images*, but *the metalline cases or coverings spread over carved wooden images*. What Ahab made was not *molten images for Baalim*, but *metalline coverings for the images of Baal*. He overlaid the wooden images of the god with some precious metal, as Solomon overlaid the Cherubim with gold; and probably he did it in imitation of the Cherubim. (1 Kings vi. 23—28.)

2. *Socius* objects to my understanding *the beast's image* to mean *the idol which he worshipped*, because

(he says) it is utterly inadmissible on my own principles, which forbid the explaining of the apocalyptic prophecies sometimes figuratively and sometimes literally. He might with just as much propriety have objected to my considering *the saints*, who were persecuted by the beast, as *real literal saints*; or to my considering *the worshippers of the beast*, as *real literal men*. His objection does not in the least degree apply to my rule. What I maintained was, that we were not at liberty to understand *the sea*, *the earth*, and the like, sometimes literally and sometimes figuratively; but, what this has to do with my interpretation of *the image*, I cannot discover. The rule of permanent symbolical interpretation was never supposed either by Mede or any other person to affect the actions of such symbols as are capable of action. When *an idolatrous empire* is symbolized by *a wild-beast*, although the beast himself be a *symbol*, yet, since the actions of the beast are the actions of the empire, those actions must of course be for the most part *literal* actions. Thus, as I conceived the *symbolical* beast of the apocalypse to be worshipped by *literal* men, to persecute *literal* saints, to receive power over *literal* kindreds, and tongues, and nations, and to collect together *literal* kings of the Roman world to Armageddon; so I conceived, that *the image*, which was made for this beast, and which *literal* men were compelled on pain of death to worship, was a *literal* image: nor do I see any reason to alter my opinion. *Socius* argues, that, because I understand *the image* literally, I ought to understand *the beasts*, *their horns*, *the sea*, and *the earth*, literally also: according to such reasoning, because *Socius* understands *the beasts* symbolically, he ought likewise to understand *the saints*, *the men*, and *the kings*, symbolically. *The enforcing the worship of the image* is as much an action of the beast, as *his warring upon the saints*, and *his collecting the kings*: and

they all appear to me to be alike *literal* predictions of what *the empire* symbolized by *the beast* would do. *Socius* will find, that the actions ascribed to both the little horns in Daniel are equally literal; and, in fact, it is difficult to conceive how *this* kind of literalness can be avoided in a symbolical prophecy.

3. His objection, that *all* the Popish images had not the semblance of animation, seems to me extremely weak; nor does my second principle of interpretation at all require, that they should universally have had this semblance. A prophecy and its accomplishment must indeed agree in *every* particular; but it does not therefore follow, that *one* prophecy must describe *every* part of a superstition. The present prophecy relates to a *particular* branch of Popish idolatry, and *this* branch it accurately describes. Respecting *other* branches it is silent; for those *other* branches, such as *the worship of unmoving images* and of *demons or canonized dead men*, are predicted in *other* prophecies which say nothing of *moving images*. (Rev. ix. 20. 1 Tim. iv. 1.) Contemptible as the mummery of these moving images may be, I can discover no incongruity in their being the subject of divine prophecy. The *contrivances* may be contemptible, but not so their *consequences*. Those were awfully important; they were *delusion* and *idolatry*: and I see nothing unnatural in supposing, that some of the *contrivances*, which produced *delusion* and *idolatry*, should be accurately described in a prediction relating to the machinations and actions of the Romish priesthood and secular powers. Why is it more improbable, that these machinations should be foretold, than that the cavalry, the artillery, and even the favourite colours, of the Turks under the sixth trumpet should be all minutely depicted? In short, I take the apocalyptic description of *the image* to be a partial explanation of *the lying wonders of the man of sin*. Some of these lying wonders were

the motions of apparently animated images. Dr. Zouch's interpretation is, I think, decidedly confirmed by the winding up of the Revelation. If *the image* denote *some persecuting power or body politic*, can *Socius* give any reason why it never should be punished? The beast and the false prophet are destroyed; but no evil happens to the image. Dr. Zouch and myself do not find any difficulty in accounting for this remarkable circumstance: let *Socius*, who seems to believe that *the image* is *some power that is an exact representation of the first beast*, account for it if he can.

4. His last objection is, that the import of the word *ποιεω* requires, that the image should take an *active part* in killing those who refused to worship it. I do not see that this is at all necessary, nor do I in the least wish to alter the translation of *ποιεω*. The image is said to *cause* men to be killed, just as the two witnesses are said to *have power* to shut heaven and to smite the earth; or as the man who divorces his wife, except for fornication, is said to *cause* her to commit adultery. (Matth. v. 32.) Death was *the consequence* of refusing to worship the image, the plagues described as inflicted by the witnesses were *the consequence* of their ministry being slighted, and adultery *might* be *the consequence* of a woman's being unwarrantably divorced. The cases, as far as I can judge, are parallel; and, in the last, the very word *ποιεω*, on which *Socius* founds his argument, is used. Now, in the case of an unwarrantable divorce, it is manifest that the man cannot, in absolute strictness of speech, be said to *cause* his divorced wife to commit adultery. After their separation, she may, or may not: it depends upon herself. If she do not marry again, she does not commit adultery: if she do, she does; and, in that case, her divorce by her former husband is *the cause* of her committing adultery by her second marriage. All that I desire, is to understand the word *ποιεω* in

Rev. xiii. 15, in the same manner as it must be understood in Matt. v. 32. The image *causes* men, who refuse to worship it, to be slain: the man *causes* his wife to commit adultery. That is to say, the refusal to worship the image is *the cause* of men being slain: the unwarrantable divorce is *the cause* of the wife's committing adultery, if she marry again.

On these grounds, I cannot assent to the conclusion of *Socius*, that my interpretation of *the image* is "certainly erroneous." Few are less disposed to censure his desire of attaining to the truth than myself. The plan of my work was purposely adopted to provoke discussion: and, so long as I am attacked with the temper and moderation of your correspondents *Socius* and *An Inquirer*, I shall have no reason to complain.

I am, &c.

G. O. FABER.

To the Editor of the Christian Observer.

THE explanations given by eminent commentators of the *Little Book*, described in the tenth chapter of the Apocalypse, having appeared to me in different respects unsatisfactory and defective; I venture to submit for consideration the following remarks on the subject.

It seems to be generally admitted that the mighty angel, who holds the *little book*, is our Lord Jesus Christ himself, or the representative of Christ. The validity of this supposition is supported by a comparison of the description of this angel, x. 1, with the description of Christ, i. 13—16. The rainbow also, apparently the symbol of the covenant of redemption, and as such surrounding the throne of God, iv. 3, invests this angel. Possibly too there may be some reference in the expression, "as a lion roareth," x. 3, to the "lion of the tribe of Judah," v. 5: especially as both passages are connected with the opening of a book of prophecy. But,

at any rate, the language of this angel, xi. 3, "I will give power unto *my* witnesses," decides that he is Christ, or that he speaks and acts in the person of our Lord.

The Little Book in the angel's hand appears to be a book *containing prophecies*. For St. John is directed to "eat it," in order that he may "prophesy again before many peoples, and nations, and tongues, and kings," x. 11: as Ezekiel had been commanded to eat a prophetic roll of a book (open likewise, as this delivered to St. John) for a similar purpose. Ezek. ii. 7—10 iii. 1—4. Hence the error seems manifest of Daubuz, who regards the Little Book as an emblem of those parts of the Gospel which contain doctrines opposite to the corruptions of Popery: and of those commentators concerning whom Vitringa justly says (Apoc. Expos. &c. p. 426) "*Longe discedo ab illis Interpretibus, qui per hunc Libellum intelligunt Scripturam Sanctam.*"

The events to befall the Church are revealed only through Christ. For so it is expressly declared concerning the whole Apocalypse, i. 1. And, conformably to this declaration, the book containing the account of these events is represented as a *sealed* book, which was to be opened only by Christ, v. 1—5. And it is *the lamb*, by whom (vi. 1, &c.) all the seals are successively opened.

The *Little Book*, then, if a Prophetic Book, must have been originally *sealed*. And accordingly it is described, not merely as, in our translation, *open*; but as "*ἀνεῳγμένον*," *having been opened*. And it can have been opened only by Christ.

As the book of futurity in the hand of him who sits on the throne, v. 1, appears to be exclusively that volume of prophecy, which our Lord is to open for the information of St. John: as that volume cannot be supposed imperfect and needing a subsidiary addition: and as it is confessedly a roll made up of seven smaller and separate rolls, each secured by its own seal: we seem

constrained (in opposition to Mede and others) to the conclusion, that the *Little Book* delivered to St. John is not an additional book; but is either the whole of the originally sealed book; or one, or a portion of one, of the smaller component rolls, which Christ has already been described as opening.

Sir Isaac Newton (*Observations on Daniel and the Apocalypse*, p. 259) affirms that the *Little Book* is identically the same with the entire sealed book; that it is "the book which He (Christ) had newly opened: for He received but one book from Him that sitteth upon the throne:" and that the eating of it "implies being inspired in a vigorous and extraordinary manner with the prophecy of the whole book; and therefore signifies a lively repetition of the whole prophecy by way of interpretation (271)." To this opinion there are two powerful objections. First: It is difficult to assign a solid reason why the original book should now be denominated a *Little Book* *. The difference of appellation is an argument that the books are not the same. Secondly: Some most important prophecies, those, for example, which have been recorded in the ninth chapter, do not appear to be repeated, or in any degree

* Bishop Hurd, who, with Mede, considers the *Little Book* as much larger than the sealed book (the sealed book containing, according to their estimation, from chap. iv. to chap. x. of the *Apocalypse*, and the *Little Book* all the remainder), and under the influence of an hypothesis to which I shall soon have occasion to advert, regards the sealed book as "of an immense size;" thinks that the open book is termed *Little*, "that the metaphor of eating it might seem the easier." (*Sermons, the Prophecies*, 4th edit. vol. ii. p. 134—136, note.) The hypothesis above mentioned will be shewn, I believe, to be totally indefensible. In the mean time it may be sufficient to observe, that, when Ezekiel is directed to eat the roll of a book; no diminutive term is used to make the metaphor the easier. Such a term, therefore, cannot on that account be needful in the case of St. John.

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to occupy the mind of St. John, after the eating of the *Little Book*. I apprehend, therefore, that the *Little Book* is one, or a portion of one, of the component and already opened rolls of the book originally delivered to the Lamb.

If so; what roll, or portion, may we presume it to have been?

Apparently, the roll, or a portion of the roll, which our Lord had opened the last. Because, the prophecies being chronologically arranged under the seals and trumpets, we can scarcely conceive, that when a single roll, or portion of a roll, was given to St. John, in order to qualify him for delivering additional prophecies, it would be one whose place and extent in the chronological divisions were wholly past, and had been succeeded by the contents of another roll.

But our Lord had already opened all the seven seals. Are we then to conclude that He delivered to the Apostle the whole of the seventh roll? I think not. For, in the first place, a great part of its contents, namely the characteristic events of five of the trumpets, and a part of those of the sixth, had already been declared: so that, as it was not necessary for St. John to repeat the same identical predictions, it does not appear for what purpose that part of the roll which contained those events should be delivered to him. And, in the next place, I believe that it will be found, when the extent of the *Little Book* comes under discussion, that many remaining events of the seventh seal are not included within the *Little Book*: so that the parts of the seventh roll which relate to them were not likely to be delivered to St. John †.

The original term by which the *Little Book* is designated, βιβλιαριδιον, seems itself to indicate the nature of

† Hence it may appear, without the addition of any other argument, that Mr. Lowman is under a mistake, when he affirms that the *Little Book* is the entire remainder of the sealed book. Paraphrase on the Revelation, &c. p. 137, note.

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the portion of writing, which the Apostle received from the angel. From βιβλος, (see Parkhurst, and Scapula,) which primarily signifies the Egyptian flag Papyrus, and thence denotes a book (composed anciently of sheets of paper consisting of the separate laminæ or coats of that flag) come βιβλιον, sometimes used as a diminutive, sometimes as synonymous to βιβλος; and the following diminutives, βιβλιδιον—βιβλαριον, or βιβλιαριον—βιβλαριδιον. The βιβλιον (v. 1.) in the hand of God comprehended seven distinct and separately sealed βιβλιδια, or βιβλαρια. The βιβλιδιον, or βιβλαριον, of the seventh seal appears to have been subdivided into a number of distinct *portions* or *sections*, βιβλαριδια, singly corresponding with the trumpets, or with the vials, or with some other specific portions or divisions of the prophetic history comprised under this seal. One, I conceive, of these subdivisions, βιβλαριδια, our Lord, or his representative angel, gave to St. John.

Two questions here present themselves.

I. Through what portion of the Apocalypse do the contents of this βιβλαριδιον, or Little Book, extend?

II. What may we humbly conclude to have been the purpose, for which our Lord adopted this new mode of imparting the revelation of some particular events to his Apostle?

With respect to the first question, my present views are these:

Ch. xi. 1—14, which in the opinion of Bishop Newton (*Dissertations on the Prophecies*, vol. iii. p. 132) constitutes the whole of the Little Book; and in the judgment of Mr. Faber, and I believe of all the commentators whom I have seen, except those who erroneously regard the Little Book as merely an emblem of the Scriptures, forms a part of it; is manifestly, I think, no part of it whatever. It is a *speech of the same angel who gave to St. John the Little Book*. Hence I do not see

how it can possibly be a prophecy delivered by St. John in consequence of having eaten that book. It appears to be an introductory narrative of the angel's, relating however to the same period concerning which St. John subsequently prophesies out of the Little Book (or, in other words, concerning which he relates prophetic visions presented before him in consequence of having eaten the Little Book, as antecedently prophetic visions had been presented before him in consequence of the opening of the several component parts of the sealed book)*: and containing for his preliminary instruction a general sketch.

* It is the opinion of some commentators, that the rolls composing the sealed books consisted of a series of pictures representing the visions described by St. John; which pictures were successively unfolded to his view by the opening of the seals. And it is under this persuasion that Bishop Hurd concludes the sealed book to have been "of an immense size." The complete erroneousness of the opinion in question may appear from the following considerations. First: The contents of the sealed book are expressly declared, ch. v. 1, to be *writing*. Secondly: The visions of the sealed book comprise multitudes of *animated* beings, whom St. John beholds *moving*, and hears *speaking*: circumstances radically irreconcilable with the nature of a painted representation. Thirdly: In one of the visions of the sealed book, ch. xv. 7. one of the four living creatures, which were not manifested to St. John in consequence of the opening of the sealed book, but were seen in active existence by him, ch. iv. before any mention whatever of the sealed book had been made, gives the seven vials to the seven angels: that is to say, according to the opinion which I am combating, this *living* creature gives them to the *picture* of seven angels. The real fact respecting the sealed book seems to have been this: that this book is to be considered as containing a written prophecy, or prophetic history, of the events awaiting the Christian Church; and that, on the opening of each seal, St. John was favoured with one or more *actual* (not *pictured*) visions, emblematically illustrating the written narrative contained in the particular roll then unsealed.

of the leading events to befall the Western Church during that period; namely, the corruption of the Church, the persecution and depression of the faithful servants of Christ, and their zealous perseverance and final triumph. The concluding words of the eighth verse, "where also *our Lord* was crucified," seem to contain a short explanation, added as it were parenthetically by St. John in relating the speech of the angel. When the angel has arrived, in closing his narrative, at the ascension of the witnesses and the earthquake, he, or another voice, announces the termination of the second woe: and speedily afterwards St. John hears the sounding of the seventh trumpet, accompanied with expressions of triumphant joy at the decisive judgments about to be inflicted under that trumpet on the enemies of God and Christ, x. 14—18. Then begin, x. 19, the real contents, represented by visions, of the Little Book; and they continue (as I think Mr. Faber rightly judges, though I fear I cannot in every point accede to his interpretation of them) to the end of ch. xiv. The beginning of ch. xv. marks the return, after the interposition of the prophetic visions belonging to the Little Book, to the regular course of the original book under its seventh seal. The seven angels with the last plagues constitute the last woe, or seventh trumpet, announced xi. 15, immediately before the commencement of the visions of the Little Book. And this coincidence is corroborated by the similarity of the strains of triumph, xi. 15—18, and xv. 3, 4.

With respect to the second question, we may perhaps be justified in concluding, that the following were among the objects which our Lord, in changing the mode of imparting revelations to his Apostle, was pleased to have in view: namely, to ensure distinctness between two sets of prophecies; to mark the more strongly the importance of the subject developed in the Little

Book; and to excite the more lively attention.

Suppose that ch. x. were taken away. The prophecies of ch. xi. xii. &c. in that case joining those of ch. ix. would naturally have appeared to relate to the same part of the Church to which those of ch. ix. belong, and to be a chronological continuation of them. The interposition and circumstances of the vision, ch. x. effectually disjoin them: and contribute, with the declaration of the angel in the eleventh verse of that chapter, to indicate the introduction of a new subject.

The condition through successive ages of that part of the Christian Church which is stationed within the ancient Western Empire of Rome appears to be the most prominent object of prophetic detail in the Apocalypse: and to be thus distinguished on account of the extraordinary and long continued corruptions with which that part of the Church would be overspread; the signal judgments with which it should in consequence be visited; and the widely extended influence which the corruption and the judgments would successively have upon the whole Church of Christ throughout the world. The momentous nature of these events is forcibly marked and impressed by the solemn delivery to St. John of the Little Book containing an account of them; and by the symbolical direction, x. 9, as also by x. 11.

The sublimity of the introductory vision, ch. x.; the preliminary narrative of the angel xi. 1—13.; and the studied distinctness, and the manifested importance of the subject, are all fitted to call forth and uphold lively attention to the contents of the Little Book.

AN INQUIRER.

To the Editor of the Christian Observer.

IN a former paper, which you have done me the favour to insert in your valuable publication, I laid before

your readers some of the causes which appear to me to prevent partial and imperfect Christians from improving their characters, and becoming truly the disciples of Christ. In addition to those which have been before stated, I now proceed to mention two others, and to make some concluding observations on this important subject.

I consider, then, as a fourth cause of the continued defective Christianity in question, *the want of entire sincerity* in the subject of it, of what in the Scriptures is called *integrity*, or *uprightness of heart*. This is a cause which will not readily be suspected by many of those who are concerned in it. They will acknowledge *in general*, that the heart is deceitful above all things, and desperately wicked; but with respect to themselves, at least as to the particular under consideration, they would claim an exception. Whatever we are, say they, we are undoubtedly sincere. So they think themselves; but, I must beg to assure them, that if they are *partial and unsteady in their obedience to the divine will*, they are certainly deceived. God requires us to love and serve him with our whole hearts; to seek first and principally his kingdom and righteousness; to pursue his favour, and conformity to his will, as the great object and business of life; and to have a single eye to his glory in all our conduct. He requires, in short, truth and sincerity in the inward parts; and that we should be able to say with a good conscience, what St. Peter once said to our Saviour—"Lord, thou knowest all things—*thou knowest that I love thee.*" Now it is to be feared, that many amongst us who yet fancy that they are sincere in their religion, if they were to examine themselves narrowly, would not be able to make such an appeal to the great searcher of hearts. They have, indeed, a sort of sincerity. They are, no doubt, perfectly sincere in believing and approving all the great truths of Scripture and in desiring

to enjoy the present and future benefits of them. But this may be merely the effect of self-love, and is not the particular kind of sincerity which is connected with growth in grace, and in the comforts and blessings of the Gospel. With much of this sincerity, many persons continue, in fact, insincere, and double-minded. Their hearts are not altogether right with God. They are lovers of worldly pleasure, or worldly gain, or worldly praise, more than lovers of God. Religion is not with them decidedly the first object of their attention and concern; the mainspring, the guide, and regulator of their conduct. They have some bye-ends in view, some earthly passions to gratify, some temporal designs to accomplish. Their joys and sorrows, their hopes and fears, are not primarily and chiefly affected by spiritual and eternal considerations. These things prove that they are deceiving themselves by their profession of religion; and the insincerity which they manifest is one great cause of their continued imperfection and unprofitableness in it. We cannot too carefully and scrupulously examine our hearts to discover this lurking poison, this root of bitterness, which will render all our professions and services distasteful to God, and useless to ourselves; this weight which will effectually keep us back in our Christian course, and prevent us, if not speedily laid aside, from ever making any real progress in religion. Oh! if we would be truly Christ's disciples; if we would avoid the shame and misery of seeing year after year passing on, and finding us still setting out only in religion; still enslaved by sin, and satan, and the world; still far from possessing the favour of God, and the comforts and hopes of the Gospel; we must labour to become *thoroughly sincere and upright* before him; we must give up our hearts unfeignedly to him in Christ Jesus, to be in every thing taught, and guided, and governed by him; we must continually pray with

the holy and zealous Psalmist, "Search me, O God, and know my heart, try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

This leads me, however, to mention one other cause of continued *imperfection and unfruitfulness in religion*; namely, *wrong conceptions of the nature of human weakness and divine assistance, and of the use of the means of grace*. Some, perhaps, may think, that this can only relate to those who are altogether ignorant of themselves, and of real Christianity. But this is far from being the case. There is a way of renouncing all dependance on ourselves, which savours, in fact, more of presumption than humility; and which frequently occasions many lamentable mistakes and falls, by leading those who indulge it to live without watchfulness and caution, and the exercise of their own reason and prudence. They will, therefore, frequently venture into circumstances of temptation and danger, or approach the very confines of what is evil; presuming, that because they have renounced their own strength, and profess to depend on that of God, they shall assuredly be preserved by the divine goodness and power: as if any promise of protection or assistance were given, in Scripture, to those who so plainly neglect its admonitions and commands. There is, also, a way of using *the means of grace*, which is productive of little or no benefit. A person may read or hear the word of God; but if he do not afterwards reflect on it, and digest it in his own mind, he will speedily forget, and derive neither instruction nor profit from it. In a similar manner, he may pray both in public and in private; but if he be not sincerely disposed to obey the will of God, deeply sensible of his own weakness, and firmly persuaded of the divine willingness to assist him, "let not that man think that he shall receive any thing of the Lord." The true

way of renouncing all self-dependance, and of going forth in the strength of the Lord God, is to have such a conviction of our natural inability to what is good, as shall induce us to remember it at all times, and upon all occasions; to keep our hearts with all diligence; to watch against temptation; to abstain from all appearance of evil, or approach to it; to walk circumspectly, not as fools, but as wise; and to keep our minds in a state of active and constant dependance upon the ever-present help of the spirit of God. Thus also, the true way of profiting by the means of grace, is to hear and read the word of God with preparation of mind, with seriousness and recollection, with frequent self-application, and fervent prayer; and with respect to this last most important duty, to be especially careful to avoid all formality, to be constant, and truly earnest in it, to ask in faith, and above all, to see to it, by diligent examination, *that our professions and prayers correspond with our real desires, endeavours, and conduct*. The want of such dispositions as these respecting the means of grace, is, doubtless, no slight cause of continued failures and imperfection in religion. For it is in this, as in all human affairs, that the end will never be attained without the *right* use, and not merely the use in general, of the right means. If, therefore, we have hitherto been disappointed of the benefit we expected and hoped to derive from the means of grace, let us consider, whether it be not owing to our careless and imperfect use of them. If we are anxious to obtain future profit from them, let the observations which have been made be our guide. Thus let us wait on the Lord, and we shall renew our strength. Let us thus ask, and we shall receive; seek, and we shall find; knock, and it shall be opened unto us.

After what I have now observed respecting the causes of continued imperfection in religion, it may not be altogether superfluous, Mr. Edi-

tor, to add a few words respecting the character of a true disciple of Christ. It will necessarily imply the presence and exercise of all those dispositions, and of that course of conduct, the neglect and want of which in many professed Christians have been before described. We may reduce what is required to make up such a character to these two points—a *sincere and practical regard* to the whole word of Christ, both of doctrine and precept; and a *steady perseverance* in it to the end of life. Much is comprised under this brief description. It takes for granted, that to become a true disciple of Jesus Christ is *the deliberate object of life*; that this is the great business and concern to which every thing else is to be made subservient. It takes for granted, that this profession and intention is *entirely simple and sincere*. Its language is that of the Psalmist—"Thou art my portion, O Lord, I have said," that is, deliberately and unfeignedly, "that I would keep thy word:" "I have intreated thy favour with my whole heart." It implies, that the Christian actually enters without delay upon that course of life to which such views naturally lead him; that he gives himself up, without limitation or reserve, to the direction and government of Christ; that he humbly and thankfully receives him as his Saviour, and relies continually on his merits and intercession for pardon and acceptance with God; that sensible of his own weakness and corruption, and knowing that without him we can do nothing, he walks humbly and watchfully before God, and daily implores the effectual assistance of his holy spirit to work in him both to will and to do his commandments; that in dependance on this grace, he labours diligently and faithfully to bring all his thoughts, sentiments, dispositions, words, and actions, into conformity to the rules and precepts of Christ's word, aiming in all things to approve himself as his true disciple, to the glory of God the Father.

In fine, it implies, that in this course of faith and obedience, the Christian continues to the end; that this is *the character and prevailing tenor* of his life; that whatever is contrary to it in his conduct is *an evident exception or deviation* from his acknowledged course, never frequent, and seldom open, wilful, or long persisted in, followed by speedy repentance, and succeeded by greater watchfulness, diligence, and zeal. Thus he perseveres, overcomes, and is faithful unto death.

Such is, briefly, the character of the true Christian; of him to whom alone all the present and future privileges and blessings of the Gospel belong. Many amongst your readers, Mr. Editor, I doubt not, possess this character, and know and feel the happiness which flows from it. To them I would only say, persevere in the path which you have chosen; pursue a course of entire and constant obedience to the divine word. It is the way of knowledge, of safety, of holiness, and comfort. In this way, "let your eyes look right on, and let your eye-lids look straight before you. Turn not to the right hand, nor to the left." Yet, be not high-minded, but fear. Let your eyes be steadily directed to *Him*, from whom alone cometh our help, whose grace is sufficient for us, and who is both able and willing to keep us from falling, to sanctify us wholly in this world, and at length, to present us faultless before the presence of his glory, with exceeding joy.

In concluding this paper, however, I cannot omit a few words of advice to those to whom the subject which has been considered is more particularly applicable; that is, to *partial and imperfect Christians*. I have pointed out what I conceive to be the principal causes of their continuance in that unprofitable and dangerous state. I have traced it to the want of serious and habitual reflection, and self-examination; to the neglect of acting promptly and resolutely on convictions of sin and duty; to an unfounded and pernicious

cious notion, that universal and constant obedience to the divine will is destructive of true happiness; to the want of entire sincerity in the sight of God; and to wrong conceptions of the nature of human weakness and divine assistance, and of the use of the means of grace. If the sentiments which have been expressed, on these interesting and important points, should happen to meet the eye of any one of your readers who may be convinced, that the imperfect character which has been described but too closely resembles his own, I would earnestly exhort him, as he values his present usefulness and comfort, and his everlasting happiness, to lay them seriously to heart. I would say to such a reader, settle it in your mind as a most certain and important truth, that if you have not a sincere, an universal, and a persevering regard to the doctrines and precepts of Christ, you cannot be his disciple. He will not acknowledge you now by bestowing on you any present blessings; and he will hereafter, as he hath expressly declared, disown you before an assembled world. Think, then, of the happiness of which you are depriving yourself, both present and future, by continuing only, as it were, a half Christian. "Wisdom, and knowledge and joy," are the portion of those who are upright in the sight of God, and stedfast in his covenant. But spiritual blindness, despondency, and misery, are the inevitable lot of those who are insincere and unstable before him. Be persuaded, therefore, to follow the Lord fully, and to cleave to him with purpose of heart. And that you may not be deceived by good intentions and resolutions, *begin to act immediately* on the present convictions of your mind. Do not even suffer an hour to pass, without taking some decisive step, be it ever so small, towards ceasing to do evil, and learning to do well; towards becoming altogether and in truth, the disciple

of Christ. I offer this advice with the fullest confidence, that if faithfully followed and persevered in, it will conduce to your present improvement, stability, and comfort, and to your eternal salvation.

I am, SIR, &c.

CASSIAN.

To the Editor of the Christian Observer.

IN some chemical processes, it is curious to observe, how, when a particular ingredient is added, it seizes upon those parts to which it has an affinity, separates, transforms, or precipitates them, and produces a result altogether new and unexpected. Much the same process may be discovered in the action of certain passions and feelings of the human mind upon the principles of Christianity. The complexion and properties of these principles undergo an actual transformation; the religion takes the nature of the man, and seems to have answered no purpose but to feed and strengthen his peculiar propensities and habits.

I wished to premise this remark before entering upon the examination of a habit which has gained too much ground amongst the professors of religion. I mean the habit of *censoriousness*. I should not be wrong, it is to be feared, if I were to assert that this fault attaches to the professors of religion more commonly than to any other class of individuals. But if not, that the acknowledgment of Christian principles, and the indulgence of a censorious spirit should, in a single instance, co-exist in the same individual, is sufficiently to be deplored, and deserves all the thunders of spiritual reprehension. Will you then suffer me to point out what I humbly conceive to be some of the *sources* of this evil, as it prevails in the acknowledged followers of religion. We shall see that even heavenly treasures will corrupt when committed to earthen vessels, and that the son of Sirach deserves a

hearing when he says "My son, if thou come to serve the Lord prepare thy soul for temptation."

(1.) One of the first sources of this evil in the professors of Religion, which I shall point out, is the abuse of the *doctrine of original sin*. The use which a good mind makes of the doctrine that human nature is universally corrupt, is to look within itself; to suspect itself even in its best moments; to appeal to God, in considering the prevalence of particular sins or disorders in the world, "Lord is it I?—to cast itself continually at the foot of the cross; and to hide its head beneath the ample veil of a Saviour's merits. But this doctrine, when abused by bad minds, ministers to very different feelings. In this case the glass in which the heart of man is faithfully displayed, is not employed to look inward, but to look abroad. It does not, as it is meant, reflect our own image in its native deformity, but serves alone to exhibit that of others in colours even less favourable than properly belongs to them. *Pistis* has been engaged all his life in the refutation, by speech or writing, of the Pelagian heresy. You expect of course to find him a man touched with the sense of his own infirmities; armed at all points against those inveterate foes that are lodged within him; humble, meek, and extending to others that charity, which his own doctrines proclaim him so essentially to need from heaven. But no; he is supercilious, proud, and uncharitable. He has brought the doctrine of original sin home to every case but his own. In the best actions of others, he always perceives a taint of the *old leaven*. Does a young divine step out of the iron rail-way of orthodox study, and carry on his researches into general science with an ardent and inquisitive mind? It is immediately referred to the ambitious and criminal *curiosity of his first parents*. Is some inferior mind, though far from careless of doctrines, yet content to re-

ceive the truth without any attachment to particular expressions, or any minute investigation of the terms of justification, or the moment of acceptance, and mainly anxious to adorn the doctrine of God his Saviour by acts of enterprising benevolence, of unbounded charity? The proud and *ostentatious crest of the old serpent* does not escape the eye of *Pistis*. In men without religion much is charged by him on the depravity of their nature, which springs from the little relic of good in it which survived the fall. And in religious characters much is imputed to the first Adam for which they are indebted to the second. If he ever looks into his own mind, he finds that even before his conversion many of his actions sprung from the laudable though inferior motives of common justice and humanity; that since his conversion, many have a still purer source in the motives of Christianity. But as his indiscriminate application of his favourite doctrine prevents him from attributing such motives as these to others, he gains, and they lose all by a comparison; and it ends with *self conceit* and *censoriousness* dividing his bosom between them.

Thus it is that a doctrine which forms the basis of true religion, when wrong laid, supplies the foundation for a very different superstructure. That heart which it condemns, revenges itself, by employing it to carry into execution its own worst designs.

(2.) The second source of this evil which we shall point out, does not materially differ from the first.

The man who has made any advances in religion is authorised by the consent of the wise, and, what is more, by the word of the Bible, to believe himself, in the exact proportion of his progress, possessed of the favour of God, and elevated above his fellow men. Now the human mind prone to fancy its own superiority, even where it does not exist, will be doubly prepared to

feel it where it does. Pride therefore is ordinarily the first weed that religion throws out. But as our valuation of mankind is comparative, pride, or a high notion of ourselves, naturally begets a low notion of others. The contempt thus felt will not be long concealed, and censoriousness will be the language by which it speaks. St. Paul states the converse of this proposition. "Charity vaunteth not itself; is not puffed up." Love to our fellow creatures begets respect for them. Respect for them self-abasement. This abuse of the superiority which religion confers, is by no means without a parallel in the history of man. On the contrary, all but the best heads grow giddy by elevation, and the panegyric of Vespasian is possibly still peculiar to him; "*solus imperantium, Vespasianus mutatus in melius.*"

(3.) A third source of censoriousness in the professors of religion may perhaps be found in that *self-denial* which Christianity prescribes to her followers. In the characters we are considering, the degree of self-denial exercised will it is true be very limited; for did it extend, as it should, to the mind, a temper of censoriousness would not be suffered to reign there. But a certain line of self-denial, as to the occupations and amusements of the world, is prescribed to those who profess religion: and within this line they confine themselves, whether through regard to the form, or through anxiety to maintain appearances. Now a compulsory self-denial must, above all things, have a tendency to sour the mind. Thonos is a professor of religion, and adheres strictly to the routine of observances prescribed to him. There is a disposition in the people of the world to substitute the forms of religion for its power, and to expect salvation from its ceremonies; and the professed disciples of Christianity frequently display a somewhat analogous temper in expecting salvation by an abstinence from certain in-

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terdicted amusements. The parents of Thonos accordingly taught him that indulgence in these amusements, some of which could be considered as criminal only by their misapplication, was worse than any heresy. They drew the line so tight as to dam up the tide of youthful spirits, and to check all the sallies of natural cheerfulness and gay good humour. "What have such creatures as we are to do with laughter?" was indeed the principal lesson which he heard. Thus checked, where at his age he might safely have been indulged, he revenges his own misfortunes upon others. He envies them amusements which once he was not permitted, and which now he could not with any consistency permit himself to enjoy. He is jealous of spirits which he never feels; a complacency which his morbid temper refuses him. If he is ever cheerful, it is when others are depressed: thus reversing the Christian rule, by weeping only when others rejoice.

(4.) Another source of this evil habit is, perhaps, the obligation imposed upon Christians of *reproving the faults of others*. "Reprove, rebuke, exhort," is the command of an apostle. Now this duty, which is often the greatest burden of the young Christian, is sometimes the great pastime of such as have been long enlisted in the ranks of professing Christians. If every action in itself right, could be performed only from a right motive, the habit of reproof could never be injurious to us. But as it is, the motive may be bad, though the act is good, and in the minds we are describing a bad motive will usually predominate. When Judas reproves Christ for the consumption of the "precious ointment," his anxiety for the poor, though the alleged, was not the real ground of his reproach. When Peter reproves him, he is answered, "thou savourest the things which are of this world." This habit, indeed, in practised and veteran rebukers, is too commonly

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nothing but the instrument of ill temper. They indulge their humours, whilst they fancy they are avenging God. In pretending to follow the steps of their divine master, they walk in one of his tracks alone; apeing that just and hallowed severity with which he charged the Pharisees, but never "binding up the bruised reed," or "dealing out the oil of compassion." The translation from abuse to censoriousness is natural and inevitable. The habit of severity once acquired, men are not fastidious as to the manner and time of exercising it. Open rebuke, or secret calumny, are only different expressions of the same feeling. Restless, and troublesome to its possessor, it will sometimes prefer one method of attack and then another; now strike to the face, and then behind it, just as it finds its victim weakest, its indulgence greatest, and its victory secure.

(5.) There is a fifth cause which may have some influence in producing a habit of censoriousness amongst the professors of religion; and this is the practice of *self-examination* which Christianity prescribes to its followers. We are bold to say that many of the most distinguished statesmen, orators, and poets, of this and of past ages, appear to have possessed far less intimate knowledge of the heart of man than the generality of plain sound scholars of Jesus Christ. This curious fact is to be solved upon one hypothesis alone; that the most successful method of studying the hearts of others is by scrutinizing the movements of our own. From this employment, business has withdrawn the one class, whilst duty has imposed it upon the other. Great however as are the advantages of this familiar acquaintance with the mind of others when carried afterwards into the pulpit, the senate, the field, or the cabinet, it may be doubted whether upon the whole the character derives much benefit from it; and whether if the Christian knew himself, as he is most unquestionably bound to do,

he might not be better without the knowledge of others. It is a common maxim indeed, with the world, as well as with the world's great apostle, "hold the mirror up to nature;" let the young see all *that is bad*, and they will learn to hate and abandon it. But I am disposed to think that familiarity with what is bad does not tend to make a man better. We gain nothing by learning how bad we may be, and whilst we see others worse than ourselves, feel less strongly our own deficiencies. Now this may be the effect of an intimate acquaintance with the hearts of men. It is perhaps dangerous for us to know their wiles and labyrinths, their corruption and infirmity. Our notion of man is lowered by such a scrutiny. From frequently finding ground for suspicion and allegation, we grow to create it where there is none, and from being for a time the true witness of our neighbour's infirmities, we soon "bear false witness against him." The class then with whom our present examination is more particularly concerned, having cultivated the elementary studies of religion, and then abused the powers conveyed by them, will naturally arrive by this road at censoriousness. They have searched themselves; and the heart of man, answering to man, they have discovered the corruption of others. Having drilled at home, they begin to manœuvre abroad. Seeing the worst part of men, it must not be a matter of wonder if they sometimes expose it; for that degree of religion which may instruct us in the faults of others, may not give us enough charity to conceal them.

(6.) The last source of censoriousness in the professors of Religion which I shall obtrude upon your attention, is that *state of hostility* in which their professed principles place them with the world. Whilst we attribute this state of hostility in the main to the "strong antipathy of bad to good," we are grieved to acknowledge that this

warfare is not always unacceptable to those who assume the name of Christians. Persecution there *is* against the good ; but many of us are not sorry to light its now innocent fires, that our Christian pretensions may be exhibited by the blaze. Differences there are assuredly between even the worst of us and the world ; but we are fond of magnifying points into lines, of creating distinctions where there is no difference ; in the hopes that what is furthest from them must appear nearest to God. War there is between us, but why should we shake the torch ; why fan the spark of extinguished animosities ; why dispute every inch of non-essential ground ; why not, as far as lies in us, "stand in the breach and stay the plague?"

This state of hostility, however gratifying to him who, like Jack in the Tale of the Tub, will not be contented without every man smacks him in the face ; however favourable in one instance to the cause of religion, by tracing out the line of demarcation between the friends

and enemies of Christ, and keeping our camp clear from those that are not of Israel ; is yet infinitely dangerous to the temper of professing Christians. It is difficult to cultivate humanity upon the field of battle ; not to lift the hand against every man, when every man's hand is lifted against us ; to hate the principles, but love the individual. The spirit naturally fostered by such a state is that of hatred ; and its most convenient weapon censoriousness. Too weak to deal stroke for stroke, the smaller party return words for blows. We give scandal for persecution, thus yielding our enemies a greater victory than they could have hoped ; a victory over our religion.

Such are some of the causes of censoriousness in the professors of religion which I have perhaps presumptuously thought it of importance to specify. If you should think proper to insert this paper, I shall be induced at some future period to trouble you with such *remedies* for this evil as occur to me.

O. C. K.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I HAD considered, Sir, my last letter as terminating my communications to you. I understand, however, that some persons have expressed a wish to receive intelligence from the Country Squire concerning his more recent proceedings : a wish which he is desirous to gratify, though he is fearful that he has nothing very interesting to make known. It may probably have been expected that the intercourse which had commenced between the rector and myself might increase. I am thankful to say that it increased rapidly : and speedily ripened into solid and unreserved friendship. The

unobtrusive excellence of the rector's character struck me more and more forcibly, in proportion as I had opportunities of contemplating it near at hand. I listened to his sermons in a new spirit. My views on the most important subjects became progressively clearer : and a considerable change gradually took place in my habits of life. The latter circumstance could not escape the notice of my old companions. And one or two specimens of the conversations which passed between some of them and myself may give you and your readers a little insight into the nature of the alteration, which has been produced in my sentiments and proceedings.

Not long ago, as I was strolling near my house after dinner, three pointers belonging to my acquaintance, Mr. W——, came running up to me, and jumped upon me on every side, with their wonted violence of familiarity: and speedily afterwards their owner followed on a quick gallop. He dismounted, on seeing me walking, and came up hastily and out of breath. Now I should tell you that Mr. W—— is better known in our part of the country by the appellation of Dick W——: to which the term *honest* is frequently prefixed: and he is universally described to be *a very good fellow*. He is of middle age, short, florid, and somewhat puffy; a capital shot; of prime repute as a judge of the soundness of port: and as for his receipt for stewing chub, he has bound his cook under a penalty never to disclose it. He hurried up to me, as I was saying, out of breath; and began with great earnestness—"I am just returned into the country; and I hear that you have hanged all your greyhounds, and sold all your guns."

"I have neither hanged a dog, nor sold a gun. For ——"

"—I am excessively glad," interrupted he, "to hear it."—

"—For I gave away all my greyhounds to different people, who begged to have them on learning that I no longer wanted them. And such of my guns as I have not distributed among the villagers who are learning their exercise as Volunteers, are hanging up at present where they always did hang."

"And have you given away Spanker, and Flora, and Smug?"

"Yes: they went among the rest."

"What an unfortunate fellow I am! And why would you not let me have a chance of coming in for a share?"

"You were shooting grouse in the Isle of Sky: and besides, I never in my life knew you to go a coursing. You always spoke of coursing with contempt."

"But if I could have got Spanker and Flora, or even Smug alone, I would have set up coursing directly. Any amusement is better than none. And there are times when the scent will not lie, and the waters are not in order for fishing, and when it is not partridge season, and there are not any woodcocks, and no otters can be found, and plovers are not fit to be caught, and there is no chance of getting within reach of the wild-geese. At such times I have been tired to death to find out what to do with myself; and have been glad to set my Newfoundland dog at the ducks in the pit on the common, or to watch to shoot a rat in my coal-yard. If I had a brace of greyhounds, I might have put up a hare: or at least might have tried to find one."

"I am sorry that I did not happen to know your wishes."

"What, you have not a dog about the house now, except this bow-legged terrier, Crab, and your yellow-sided spaniel, Rover?"

"I believe there is a little favourite in the kitchen."

"Why with these good for nothing brutes, Crab and Rover, you will not flush a cock in a week, with the help of the cook's pug into the bargain. But I forget. You have left off shooting."

"I have."

"Pray now, might a man be so bold as to ask why you have left it off? You used to be as fond as any man of the sport."

"I was; and then I pursued it violently. But if from any cause my relish altered, was not that a reason for leaving it off?"

"Every man, to be sure, has a right to follow his humour. But if you thought you overdid the matter, you might have gone out seldom, or only for six hours at a stretch instead of eight."

"I am afraid that if I had not left it off altogether, I might have been drawn forward to become fond of it again."

"You are just like my neigh-

bour L——. Seven years ago he drank his pint of brandy every day, besides abundance of port and ale. This might be rather too much for his constitution. But either through something which his apothecary said to him, or, as many people suspect, through some talk which they think he had with a bookish parson, he left off every thing, brandy, ale, and wine, almost all at once. We took for granted that he would be dead in a month. But he told me that by putting plenty of ginger into his small beer for a while, and now and then taking a glass of peppermint water when he found himself faint, he presently ceased to feel any want of his strong liquors, and his health improved from the very first. No doubt he has been ever since one of the healthiest men I ever saw. But why might not he have had the pleasure to this time of a couple of drams a day, with something else comfortable, instead of his water and his small beer?"

"If he had not renounced strong liquors entirely, his old attachment to them would probably have revived and overpowered him."

"I am astonished that you can set so lightly by shooting and the other sports of the field. What other amusements can equal them?"

"I really have more pleasure in a walk without angle-rod or gun, than I used to have in the full pursuit of game or prey of any kind."

"Why when all one's horses are lame, a walk may do well enough as a mode of getting one's-self from one place to another. But it is impossible that there can be any amusement in it of itself."

"Now the sight of the trees and bushes, of the plants by the hedge-row, of the sun and skies, of the birds and other animals happy around me, together with the thoughts to which the sight of these things leads, affords me the most gratifying amusement. And besides, to tell you the whole truth as to myself, I am not satisfied that I could innocently seek

amusement in causing destruction or pain to the animal creation."

"So your conscience would prick you, if you were to taste partridge or hare!"

"Not at all. We have a right to use them for food."

"What signifies that, if they are not to be killed?"

"I have no objection to their being killed, nor to their coming to my table."

"So you actually mean to buy them of the poachers; and to encourage those villains, whom formerly you would have trounced to the uttermost!"

"I would still have them punished as they deserve. And I think that I should deserve heavier punishment, if I were to abet them in breaking the laws of the land."

"How do you mean then to get your game?"

"The gamekeeper will provide it."

"Here is a precious distinction truly! Your conscience is so squeamish, that you will not kill a bird. But you have no concern at all about your gamekeeper! He may commit sin for you at second hand with all your heart! This is always the case with your scrupulous people. I hate all scruples in the lump."

"Not quite so fast, my good friend. It is the keeper's trade to destroy animals for food as much as it is the butcher's. He is in fact a butcher of another description; differing from the village butcher only as to the animals which he slaughters, and as to his mode of slaughtering them."

"And if the keeper, or, if you choose to call him so, the game-butcher, may kill game; why should not you?"

"He kills them in the way of business. Were I to kill them, it would be for my amusement. Now I am not satisfied that the scriptural permission to kill animals for use involves a right to kill or persecute them for *sport*. Besides, what should you think of me, if for amusement

I was to kill my own pigs, or knock down my oxen, or take the kitchen-maid's office of cutting off the heads of the poultry?"

"Well, but you would eat the game after you had shot it: so that would be killing it for use."

"I might probably eat some of it, when it was killed: but certainly it would not be for the sake of eating it that I should kill it. It would still run up into amusement. Do you hunt and shoot for the sake of gratifying your appetite?"

"No: I am not such a beast. But then one has the fresh air, and the exercise of skill."

"As to the fresh air, I have it the same whether a hare be running before me or not: and I do not know that the quality of it would be improved by my having a gun in my hand instead of a walking stick. As to the exercise of skill, the question is, whether it be a warrantable exercise——."

At this point our discussion was interrupted by a volley of stones which rattled among the bushes twenty yards before us, to the great terror of a flock of small birds which flew out in various directions. But some of their companions had not been lucky enough to escape. Suddenly two young boys sallied from the opposite thicket. One of them picked up a fine cock bulfinch which had been demolished; and the other was running after a linnet, which had made shift to drag its broken wing towards the hedge-bottom; when my companion (who, while his own amusement is not concerned, is a man of humane feelings,) all at once cried out, "Nephew Tom, Nephew Bob, you young rogues, what are you about?"

"Did you call us, Uncle?" said the elder boy, coming up to him, with the bulfinch in his hand.

"Call you, yes. How can you for shame kill those poor things?"

"Oh, Uncle, you cannot imagine what good pelters Bob and I are become. We get more skill every day. We are always at it; and we pelt

at every thing we meet with. Besides this bulfinch and the linnet, we have hit to-day two blackbirds, one hedge-sparrow, three wrens, and three goldfinches, besides breaking the leg of a robin on the garden wall."

"More shame for you. See what a beautiful bird that is."

"I do not think it is near so pretty as the cock-pheasants you so often bring in from shooting."

"It is very wrong to persecute those poor things that are good for nothing when you have killed them."

"Good for nothing, Uncle? Indeed they are good for something."

"What are they good for?"

"Very good indeed to eat. We eat every thing that we kill. We get the cook to roast them with bread crumbs."

"There is nothing upon them. You must kill fifty to get half a meal."

"Why, Uncle," said the younger boy, "they are as big as the larks that you killed by dozens last autumn with that small shot, I think you called it dust-shot."

Honest Dick, who had evidently been much embarrassed by the unintentional retorts of the elder Nephew, was now quite nonplussed by the younger. "Make haste home to your supper," said he, mounting his horse which he had led during our conversation; "and see whether you can be at home by the short way over the fields, in the time I ride round by the road." Then briefly wishing me a good evening, he was quickly out of sight.

I intended, when I began this letter, to give you an account of some conversation (not with Dick W——) of a different kind. But I have filled so much paper, that I must reserve myself to a future opportunity.

S. F.

REVIEW OF THE REIGN OF GEORGE III.

No. VI.

Unnatural deeds do breed unnatural
troubles,
More needs she the divine than the phy-
sician. MACBETH.

LET us now turn our attention to Ireland. The events which occurred in this kingdom, during the earlier part of the present reign, were neither so important nor so interesting as to deserve a detailed narration; yet a cursory view of the situation of that country may be useful, and also convenient to introduce some observations, on the important change in its government, which has lately taken place.

In the year 1761, the Earl of Halifax was appointed Lord Lieutenant of Ireland. At his arrival there, he found the public councils distracted by the efforts of two contending parties who were commonly known by the names of the *Undertakers* and the *Patriots*. In order to understand the nature of these factions, as well as the points which were at that time the most warmly disputed, we must look back a little to an earlier part of the Irish history.

Previously to the reign of Elizabeth, our sister realm, though nominally dependent upon England, had in truth been very imperfectly subdued. The conquest of Henry the Second extended only over a small part of the southern provinces; the remaining quarters of Ireland continued in a state of barbarous freedom, governed by their own laws, or (to speak more properly) oppressed and plundered by their own aristocracy. What was their state of subordination, even so late as the reign of Henry the Eighth, we may guess from an anecdote which is to be found in Cox's History of that country. One of the barbarous chieftains, whose power was considerable in Upper Ossory, conceiving himself injured by the deputy,

to whom the royal authority was at that time delegated, dispatched a confidential servant to lay his complaints before the King. The Irishman met his monarch going to chapel, and delivered his embassy in these words; "*Sta pedibus Domine Rex; Dominus meus Gillapatricus misit me ad te, et jussit dicere, quod si non vis castigare Petrum Rufum ipse faciet bellum contra te;*" which courteous address (for the benefit of my fair readers) may be rendered thus. "Hold you, my Lord King; my Lord Gillpatric has sent me to you, and bids me tell you, that if you don't chastise Peter Rufus, he will make war upon you." Of the civility of this nation, at an earlier period, some conjecture may be formed from the two following stories which I shall give in the words of the same historian. "1316. Bruce, on Midsummer day, summoned Caricfergus; and though eight ships were sent thither from Tredagh, yet the garrison were reduced to the extremity of eating leather, and of feeding on eight Scots who were their prisoners; and so were at length forced by famine to surrender in the latter end of August." "1353. About this time lived Sir Robert Savage, a very considerable gentleman in Ulster, who began to fortify his dwelling house with strong walls and bulwarks; but his son derided his father's providence and caution, affirming that a castle of bones was better than a castle of stones; and thereupon the old gentleman put a stop to his building. It happened that this brave man, with his neighbours and followers, were to set out against a numerous rabble of Irish that made incursions into his territories; and he gave orders to provide plenty of good cheer against his return; but one of the company reproved him for doing so, alleging that he could not tell but the enemy might eat what he should provide; to whom the valiant old gentleman replied, that he hoped better from their courage; but that if it should happen that his very enemies should

come to his house, he should be ashamed that they should find it void of good cheer. The event was suitable to the bravery of the undertaking; *old Savage had the killing of three thousand of the Irish near Antrim, and returned joyfully home to supper**.

However, in the year 1494, the celebrated statute, called Poyning's act, was obtained by the vigour of Sir Edward Poynings, then Lord Deputy, whereby it was enacted, that no parliament should for the future be holden in Ireland, until the chief governor and council should have first certified to the King, under the great seal, as well the causes and considerations, as the acts they intended to pass; and till the same should have been approved of by the King and Council, and a licence have issued thereupon to summon a parliament." This provision, it is obvious, was calculated very considerably to increase the power of the crown, which thus acquired the right of exclusively originating all measures for the good of the community, in addition to the ancient privilege of negating such as might appear objectionable. It seems indeed surprising, that a law so evidently fatal to the importance of the Irish parliament should have been passed, at a time when the aristocracy of that country was both powerful and turbulent; but the royal authority had just received a great accession of strength by the defeat of the adherents of Perkin Warbeck, and the alarm which that commotion excited among the English settlers, who were too weak for the Irish without the assistance of the government, probably threw an extraordinary share of influence at that moment into the hands of the Lord Deputy.

The inconvenience of this provision was soon felt, and the strict severity of the law modified by a practical relaxation. In later times, the heads of a single bill were

transmitted *pro formâ* to the English cabinet; and thereupon the parliament assembled. Even this restraint was borne unwillingly, and violent struggles, which I shall notice presently, were made to acquire a more complete independence. The same statute to which I have referred contained another most important clause. It was declared that all the laws lately made in England, concerning or belonging to the public weal, should thenceforth be good and effectual in Ireland. This enactment, though at that time by no means acceptable to the uncultivated natives, was undoubtedly wise and useful. The Brehon law, under which the rights of the proprietary of that country had previously been administered, was a vague customary code, unknown to the English, and dear to the Irish only from the same barbarous prejudice which attached them to their mud cabins and their bogs. Of all the conveniences which a nation may derive from the vicinage of a more civilized people, the opportunity of acquiring their knowledge and copying their improvements is certainly the most valuable †.

Henry the Eighth was the first monarch who assumed the title of King of Ireland. Lord had been the usual appellation. But in truth his sovereignty was titular. In the time of Elizabeth, the turbulent chieftains, who had long maintained disorder in their several principalities, were in some degree combined by their attachment to the Catholic cause, and Ireland was for many years convulsed with civil wars of a description far more formidable than those which had disturbed the go-

† Both before and after the date of Poyning's act, the statutes passed in the English parliament did not operate in Ireland unless specially named. Indeed it was not quite clear that the sister kingdom was bound, even when expressly included. Those who denied our right to tax America, might with greater colour of reason have contended for the independence of Ireland.

* Cox's Ireland, 213, 96, 123.

vernment under former reigns. The vigour and prudence of Elizabeth finally prevailed, and a rebellion so general ended in a subjugation more complete than had, at any previous time, been effected. The same distractions were renewed under Charles the First; but the talents and fortune of Cromwell were too powerful even for the united strength of the Catholic and Royal parties, whose coalition was occasioned only by their mutual perils, and was to the last imperfect. The battle of the Boyne, and subsequent successes of William, established his authority in Ireland; and these repeated struggles and victories, by breaking the force of the native chiefs, and carrying the English arms to the remotest corners of that kingdom, had now reduced it to more than a merely nominal subjection. Since that period the disputes between the sister realms have been for the most part of a civil description. For a considerable number of years after the Revolution, the government of Ireland was possessed by certain great families, who returning a majority of members to the House of Commons, were able in general to make their own terms with the representatives of successive monarchs. Various contests, however, from time to time occurred, as the aristocracy or the crown struggled for ascendancy. One of the points most violently disputed was, the legality of sending money bills from Ireland to the King in Council for his approbation, before they were presented to parliament. Undoubtedly this practice was contrary both to the letter and the spirit of the British constitution; and it was natural for the Irish to think themselves entitled fairly to participate in those civil blessings which their blood had lately contributed to purchase. But Poyning's act was unrepealed; and while that remained upon the statute book, it was impossible to except against a custom, which it not only sanctioned but enjoined. On this question the ministry were

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victorious, and in 1614 the Lord Deputy procured an entry to be made on the Journals of the Commons, distinctly recognizing and approving of that practice. Still however the usual differences continued. The *undertakers* were powerful enough to embarrass the government, whenever their leaders did not hold the reins; and upon more than one occasion (in 1725 and 1753) the ministry found themselves in a minority. At length, in 1753, a new party, which had probably been gathering for some years, assumed a formidable character in the House of Commons. They styled themselves the *Patriots*, and in some sense deserved that appellation. They were principally gentlemen of moderate fortunes, but of considerable talents and ambition, who feeling their own strength, and disdaining to be ruled by a proud aristocracy, embodied themselves for the purpose of opposing the prevailing authority of the *undertakers*. They even evinced at first a willingness to connect themselves with the officers of the crown, in order the more effectually to keep down their enemies; and the ministry, on their part, were not ill-disposed in some degree to countenance these attempts, that the *undertakers* might feel the diminution of their importance. The *patriots*, however, soon found that they were ill suited for a court alliance; and the ministry discovered, that the power of the crown was more seriously endangered by the democratic views of a popular party, than by a rival aristocratic authority.

The nature of the struggles which must take place, where power is thus divided between three considerable bodies, each in some measure balancing the other, and each pursuing different objects, will be easily conceived by those who have attended to the history of our own country, or indeed of any of the more free and civilized states of Europe. After a long series of conflicts, during which the public welfare will be disregarded in the pur-

suit of party interests, and the public strength wasted in the collision of party passions, the contest must end either in a victory or a compromise; and probably the most profound political philosopher would find it impossible to guess which. The first will issue either in an absolute monarchy, or a republic; the last may perhaps produce a free and mixed government. Through this troublous storm of political contentions, Ireland would probably have passed, had she not been drawn out of her natural path by the powerful attraction of this kingdom. The lapse of two centuries, a civil war, and a revolution might have decided for her, as they have decided for us, the nature of the government under which she should flourish. I shall not enter at large into a detail of the disputes which engrossed the Irish Legislature about the commencement of the present reign; but after mentioning two principal measures which the *patriots* found means to carry, shall proceed to offer a few observations on the great change in her government which has lately taken place.

Soon after the Restoration, a grateful, but improvident parliament, had granted to the crown the hereditary revenue of the Island, unconditionally and for ever. This fund was sufficient in common times to answer the current expences of the realm, and I need not say how important an acquisition it proved to the monarch, whom it rendered in some sense independent of his parliament. The *patriots*, who probably were, as the country party has in every nation been found to be, much more active and sagacious than their enemies, appear very early to have discovered that the royal authority could hardly be reduced while its finances continued to be unembarrassed. They resolved therefore to take measures for loading the revenues with a large additional burthen, in order that the residue might prove inadequate to discharge the usual demands of the

state. The plot which they devised for this purpose was well laid; and it succeeded. During the administration of the Duke of Bedford, who immediately preceded Lord Halifax, they passed an act for granting a bounty on corn and flour brought by land carriage to Dublin. This scheme was popular, as it provided for the supply of a crowded capital, gratified the landed proprietors by extending their market, and impoverished the crown, out of whose purse these new charges were to be defrayed. The ministry, it may be well supposed, were adverse to the measure; but its great popularity made them unwilling to resist it vehemently, and they were content to take a pledge from the parliament, for providing a new fund, equal to that which was thus to be drawn off from the usual channel of public service. A pledge was easily given, but the *patriots*, who had attained their object, took no care to redeem it. My readers will perceive how important a step was thus made towards reducing the royal powers.

The measure adopted a few years afterwards, for diminishing the influence of the *undertakers*, was not less serious. Previous to the year 1761, the parliament of Ireland was dissolved only by the death of the King, or the exercise of his prerogative. The *patriots* were acquainted with the history of this country. They knew the steps by which we had gained or guarded our liberty, and they were not slow to profit by this knowledge. Early in Lord Halifax's government, efforts were made to obtain a septennial law. The *undertakers* saw that their power was attacked; but this measure, like the last, was too popular to be openly opposed. For several years, by intrigues and indirect influence, they averted the threatened danger; but the general ferment increasing, and the capital having almost risen in insurrection, the ministry found it convenient to yield, and in 1766, an octennial bill was

passed, by which the duration of parliaments was limited; and thus was a most important advantage gained over the aristocracy, as well as the court.

From the nature and success of these efforts, we may see how rapid an advance the popular party in Ireland were at that time making, towards a perfect equality in political importance with the two other depositaries of power. Their struggles and jealousies are now finally ended. The seat of legislation is removed from Dublin to London, and Ireland placed under the government of the Imperial parliament. My readers will pardon a short pause, while some simple observations are offered on this event.

It cannot be denied, that the act of union was violently opposed in that kingdom, for whose benefit our statesmen professed most urgently to recommend it. This however, though it seems suspicious, is really no solid indication of any latent injustice or impolicy in the measure itself. The same indisposition prevailed in Scotland, at the beginning of the last century, towards a similar alliance with this country; yet the most prejudiced or most generous advocate of national independence (for prejudice and generosity may act in concert on such an occasion) would not, if he could now see the blessings which have crowned that great act of enlarged policy, refuse his tribute of applause to those who planned and effected it. It is scarcely possible to suppose a state of things, in which a smaller kingdom will not appear adverse to an union with a greater. Not to mention the pride of independence, which is a liberal feeling, though careless enough about consequences, it is obvious that the multitude of particular interests, which are threatened by such a proposition, may alone account for violent declamation and discontent. Many of those who possess, or hope to possess, a share in the administration of the lesser country; many whose credit

depends on the continuance of the political factions there prevailing; many who value highly their elective franchises; many who lose the consequence attached to a seat in parliament, together with a large proportion of the inhabitants of the metropolis; will feel so sensibly, or apprehend so sagaciously, the diminution which their importance must suffer by the reduction in the number of members to be returned, their absorption into the body of the imperial legislature, and the removal of the seat of government to the neighbouring country, that much clamour may be expected against a measure, replete with present particular inconveniences, whatever may be the preponderance of future and general benefit. The opposition then which the union of this country with Ireland experienced in our sister kingdom, at the time when it was effected, seems to afford no reasonable presumption against its expediency. The capital of that kingdom, and all who resorted to the capital, suffered some detriment. They could not be expected to be silent under a sense of injury. But calm and disinterested politicians must perceive, that the voice of the mother city may be quite at variance with the voice of the community; and those who were loudest and most indignant, must own, that their testimony, if not wholly inadmissible, was at least deeply affected by their acknowledged interest concerning the event they so passionately denounced.

It must be observed likewise, that the union of Great Britain with Ireland might be a measure fit to be attempted and carried (if the legislature of that island could by any means be induced to accede to it) even though confessedly detrimental to the lesser country. The welfare of the whole is the proper object to be contemplated by every nation; and if the advantages accruing to the British Empire, from any foreign enterprize or domestic arrangement, are sufficient to overbalance the oss

which may be suffered in a particular dependency, no lawful means of attaining such an end ought to be neglected. It may even be questioned (if it be granted that the union was expedient for the general good) whether Great Britain would not have been justified in passing an act for that purpose, notwithstanding the resistance of the neighbouring kingdom. Ireland, though nominally independent, was independent only in a qualified sense. Municipal regulations were indeed generally left to her own parliament, yet her connection with Great Britain was of a nature which made it difficult for her to claim an unlimited discretion even in the adjustment of her internal economy. By the 6 Geo. I. c. 5, it is declared, "that the kingdom of Ireland hath been, is, and of right ought to be, subordinate unto and dependent upon the Imperial crown of Great Britain, as being inseparably united and annexed thereunto; and that the King's Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons of Great Britain in parliament assembled, had, hath, and of right ought to have, full power and authority to make laws and statutes of sufficient force and validity to bind the kingdom and people of Ireland." This statute, it must be admitted, was of necessity merely declaratory. But though it could not create a sovereignty which was not before enjoyed, it testifies and ascertains the sense of our own parliament respecting the authority they possessed; nor would it be easy for the Irish jurists to find solid arguments, whereby that understanding could be shown to be contrary to the common law of this realm, or to the more extended principles of international justice, which bind together two kingdoms bearing certain relations to each other, and establish their mutual rights. It must also be remarked, that even could it be shewn that Ireland possessed a perfect independence of Great Britain

in respect to her internal arrangements, it by no means thence results that she should be at liberty to resist an authoritative adoption, by the principal state, of certain regulations, judged expedient for the welfare of the whole confederation of interests to which she was attached.

But whatever might have been the right of this country, under certain circumstances, to legislate for Ireland, without her consent, or contrary to her interests, the expediency of the measure under discussion does not seem very questionable.

It is desirable that the whole of an empire should be subject to the guidance of a single power. Unity of design cannot otherwise be secured. Where there are various co-ordinate authorities, there is danger of some collision; almost a certainty that partial interests will occasionally be pursued to the general detriment. It may indeed happen, that the several countries to be governed are so situated as to render a single organ inadequate for their direction. A difficulty of this nature will occur, whenever the provinces are placed at a great distance from the mother country. Thus very embarrassing obstacles presented themselves to all the numerous projects of consolidation which were started, during the differences between Great Britain and her colonies, on which we shall soon enter. To legislate for those states in Europe, by the aid of an American representation, was nearly impracticable. The enormous inconveniences incident to such an attempt are ably exposed by Mr. Burke, in his celebrated reply to Mr. Grenville's pamphlet on the state of the nation. On the other hand, to pass laws for that country, without any delegation of members to explain and to protect her interests, seemed equally unjust and impolitic; unjust, according to the principles of representative equity so generally received here; and impolitic, for the plain reason, that without an adequate supply of

local knowledge, it would be impossible to estimate the wisdom of any measure proposed. These difficulties must have greatly embarrassed any scheme for uniting Great Britain and her colonies under one legislation, had the fortune of war rendered such an union possible. These difficulties however did not occur in respect to Ireland. The simple circumstance of locality explains the difference. From Ireland representatives can be transmitted; and should their information concerning the state of that country be unsatisfactory, a more perfect knowledge may be obtained by special inquiries, without any very serious loss of time. The general principles, therefore, which evince the expediency of uniting confederated states under a single government, appear to be applicable to the present case, without any very obvious abatement of their force from local circumstances.

There are also strong reasons for believing, that the union, which has been effected, will prove not only beneficial to the empire at large, but peculiarly beneficial also to Ireland herself.

From some of the facts already mentioned, my readers will perhaps see reason to suppose that Ireland was advancing into that stage of improvement, which the several countries of modern Europe have either passed through or approached, in which, by the gradual swell of the middle ranks, natural parties are generated, whose interests are different, and whose struggles for ascendancy are likely to be so violent as to endanger the well being of the commonwealth. Waving however the evils which might have been anticipated from this peculiarity of circumstances, I believe it is generally true that the factions of a province are more virulent, and convulsive, than those which distract the peace of a great empire; just as the squabbles and scandal of a country town are always of the most venomous description. Whether it

be that large objects liberalize the mind, or that men who act under the eye of the universe are kept in awe by a sense of the high tribunal to which they are accountable, I have no doubt, that if the principality of Durham were subject to a county parliament, we should hear of excesses in party violence which the decorums of a British legislature will never tolerate. From similar excesses, I apprehend, Ireland has been delivered. To this it must be added, that whatever inconveniences might have arisen out of such divisions in the Irish assemblies, would have fallen upon that country exclusively. Be the evil what it may, it is now but one, and that is shared in pretty equal proportions among all the members of the empire.

It is of great importance that the rewards of talent should be so considerable, and the field in which it must be produced so large, that abilities of the very highest order may be brought into the public service. The genius and enterprizing spirit of the Prince of Orange, was the "let and stay" which prevented the power of Spain from overflowing Europe. Marlborough probably preserved Christendom from the premature domination of France, and gave to us a century of freedom, improvement, and happiness. Perhaps Great Britain is indebted to the energy and resources of Mr. Pitt for the support of her ancient constitution. Men endowed with very extraordinary powers can be but rarely produced; yet their production is of more importance to the welfare of a nation, than all the combined labours of all the common rate political drudges and philosophers, who may flourish during half a century. They take the tide of fortune in its flow, and bear on the proud barge of state a thousand leagues in its progress. They stand in the breach in the hour of peril, and the citadel is saved. They anticipate the wisdom of future ages. They accredit great principles of

policy. They establish a high standard of political virtue. They raise the tone of the age in which they live, and the nation which gave them birth. Now it is evident, that Ireland under her old constitution must either have been governed by British influence, or rarely blessed with the presiding authority of exalted characters. Such men would not frequently have appeared in a country confined in its extent, and far behind its sister kingdom in liberal improvement; nor when produced, could it be hoped that their romantic patriotism would refuse the higher prizes which the field of British adventure offered to their ambition. By the union, Ireland is enabled to participate in all the advantages which our empire enjoys, from the genius, wisdom, and knowledge embodied in its service. In these advantages she shared indeed previously to that event; but she shared in them only because, though nominally independent, her government was actually administered by the same hands which regulated the other movements of our empire. If therefore it is insisted that her acquisition of talent has been small, it may be replied that it has been small only, because her loss of independence has been trifling.

But the most considerable of all the advantages which have accrued to Ireland upon the union yet remains unnoticed. It is this: Her interests having been placed under the guardianship of the British parliament, have become a topic of British inquiry. We are no longer indifferent to her welfare. The whole body of political citizens have learned to consider her as a constituent member of the empire. Thousands, both in and out of parliament, are examining into the state of her cultivation, her manufactures, her religious institutions, her population, her wants, her sufferings, her prospects. Ireland has become a field of speculation to the philosopher, of adventure to the capitalist, of anxious investigation to the patriot, of bene-

volent exertion to the Christian. A thousand springs are pouring their waters through a thousand channels to enrich her soil. United to Great Britain by her constitution, she will become partaker of her prosperity; and if, by the blessing of Providence, this country shall be preserved amid the wreck of nations, a century will not have elapsed before Ireland shall be seen roused from the slumber which the death-like dews of oppression and neglect had shed upon her, and pressing forward in the race of generous emulation, rich in blessings, and sparkling with wealth.

I cannot but seize this opportunity to add a few words respecting the projects of improvement so benevolently conceived by many who feel interested in the welfare of our sister island. We hear much of the unfortunate state of property in Ireland; and the miserable condition of the peasantry is attributed to the evil system adopted by the principal land-owners. This may possibly be true; yet I am not sure that much advantage is to be expected from meddling with these matters. There are at least two considerations which may make us backward to project reforms in the economical department, wherever the flow of capital and industry has not been obstructed, or drawn into an unnatural channel by positive enactment. One is, that men being astute in discovering their temporal interests; and private benefit being, in these respects at least, coincident with public profit; there is always a strong presumption in favour of the existing mode in which property is distributed, whatever it may be. The other is, that the same quickness which generally secures the right employment of wealth, will, we may be quite satisfied, if it happens to be misdirected, very soon discover a remedy. But there are other subjects of great national importance, which, being less immediately connected with the interests of individuals, cannot be safely trusted to

their sagacity. Of these I need but mention two; religion and education. They ought never to be divided. Is it necessary to add, that by a liberal and enlightened government they ought never to be neglected? Yet so little can they be trusted to the activity of self-interest or philanthropy, that the most civilized country in the world at the commencement of the nineteenth century has made no provision for the instruction of her peasantry;

and within the pale of her own European empire, nearly the whole native population of a great island are bowed down in the vassalage of Catholic superstition.

I have wandered a little from the straight path, but my readers, if they have not forgotten my introductory paper, will recollect the privilege the writer reserved to himself, for their ease and his own.

CRITO.

REVIEW OF NEW PUBLICATIONS.

Lectures on Systematic Theology and Pulpit Eloquence. By the late GEORGE CAMPBELL, D. D. F. R. S. Ed. Principal of Marischal College, Aberdeen. London, Cadell, and Co. 1807. 8vo. pp. xv. and 542.

THE circumstances of Theological Lectures are so generally the same, that it is unnecessary to say any thing further concerning the present, except, which is a justice due to the writer, that the work was composed without any view to publication. Such an intimation is calculated to secure a candid perusal, but it tends likewise to lower our expectation of any considerable merit in the production; and, with all the exercise of candour of which we are masters, we must say, that our perusal of the present Lectures has confirmed us in the opinion, that in the aggregate of just reputation acquired by the author, a very moderate portion will be supplied by his posthumous publications. These Lectures are not wholly new to the public. An ample, and, we believe, just abridgment of them was given eight years ago by the Rev. George Skene Keith, editor of Dr. Campbell's *Lectures on Ecclesiastical History*, in a life of the author prefixed to that work.

The Lectures of which we are now to give an account, consist of the two parts specified in the title. They are preceded by four introductory Discourses or Lectures. The first part of what forms the body of the work, on Systematic Theology, contains six Lectures; and the second, on Pulpit Eloquence, twelve.

In the Introductory Discourses, the first subject of importance which is discussed is the propriety of reducing theology to a systematic form. Dr. Campbell takes the affirmative side, as indeed his own plan in the most important half of the present volume obliged him to do. The necessity of arrangement is the principal argument which he adduces, in defence of this mode of representing the truths of revelation; and he answers the objections from the circumstance that in the Bible they are not thus exhibited, and from the alleged tendency of systems to contract the understanding, to produce prejudice, and to infuse a spirit of bigotry into the mind; by observing, with relation to the first, that the Scriptures were given, not to supersede, but to bring into exercise, the reasoning powers; and, with relation to the second, that the abuse specified is by no means a necessary consequence of a study, which has its peculiar advantages,

but that the abuse, which is common, is to be guarded against by three considerations. The first is, that every scriptural truth, original or deduced, is not of equal perspicuity and importance: the second, that many controverted questions are not determined either way by Scripture: the third, "never to think ourselves entitled, even in cases which we may imagine very clear, to form uncharitable judgments of those who think differently." This last observation is a truism, which yet, as it is here put, seems to imply a falsehood; for certainly in no assignable case ought we to act *uncharitably* towards others. It was not necessary therefore for Dr. Campbell immediately after to inform us, "I am satisfied that such judgments on our part are unwarrantable in every case." But we proceed with his words, to detect, not the inaccuracy of his language, but the inaccuracy of his sentiment. "Of the truth of any tenet said to be revealed, we must judge according to our abilities, before we can believe; but as to the motives by which the opinions of others are influenced, or of their state in God's account, that is no concern of ours." In the heat of controversy, it is true, whether the cause of the individual be just or unjust, he is too apt to ascribe the conduct or expressions of his opponent to bad motives or principles: but are there no cases in which it is impossible to assign, to the actions and words of particular persons, any other than bad motives? Are there no cases in which they profess their motives? This is certainly being too charitable by half. (pp. 11—19.)

But the question concerning a theological or Christian system is too important to be dismissed without further examination. There is hardly any subject on which men have taken the extremes of opinion with more inveterate bigotry. An attachment to some particular system of divinity, which includes an equal aversion to the *opposite* one,

and a proportionable aversion to all which *differ* from it, although more rare than formerly, is still discoverable among a large and respectable body of Christians. On the other hand an antipathy to every thing that is system, merely as system, in theology, is an affection in which the present age will not admit itself, and indeed its pretensions are undeniable, to be exceeded by any preceding one. The question is, whether the truth be wholly on one side, or whether it be divided or rather distributed between the two. To determine this matter, we must first ascertain, what is the idea conveyed by the word system. A system is the whole of any subject exhibited with a due connection, consistency, arrangement, and subordination of the several parts which compose it. All the different truths therefore of a distinct and extended subject must form a system. Supposing the Bible to be proved by other evidence to be a divine revelation, and therefore true, its doctrines must likewise constitute a system. But it must further be proved, that we *understand* the system of divine truths contained in the Scriptures, before we conclude that *our view* is the just one. When a thing exists, it may be discovered, and that is saying something; for many pursuits have no existing object, the supposed object being a mere illusion. But then the discovery may not be made, or it may be made partially only, or a false conception may impose itself upon us as a real discovery. For after all, it must be remembered, and should be carefully remembered by the advocates of system, that the reducing Scripture to a systematic form is a human operation, and the thing itself a human production: its *immediate* foundation is divine, but the system is human. We are not, however, in the habit of attaching a degrading idea to every thing that we can call human. Divine truth can in no sense be made personally effectual to our

spiritual instruction or edification without becoming human. What deterioration it may experience by its reception into so imperfect a vessel, at the best, as the human mind, is another question, and has its importance in its proper place. A system is the most perfect form in which any object of science can be exhibited: the more perfectly any thing can be known, the more perfectly is it capable of being reduced to system. It is no subject of wonder, therefore, that inquisitive men have always been desirous of reducing their knowledge to this form, or as near to it as possible. It is this desire, laudable in itself, which has rendered them impatient of the obstacles, sometimes insurmountable ones, which stand in the way of this important acquisition, made them contented to embrace in many instances a shadow, and that of their own creation, for the substance, and brought into undeserved discredit the good which they failed to acquire from their zeal to attain it. Hence the various systems of Christianity, as one or other of the fundamental truths of that revelation have operated with the most commanding influence. Hence the system of the Arminian, who, laying his foundation on the justice of the Creator and the accountableness of the creature, has given but a questionable admission to the absolute dependence of man upon the grace of God. Hence the system of the Calvinist, who, overcome by an impression of the divine sovereignty and the divine decrees, has manifested an evident reluctance to receive in its full extent the satisfaction made by the Redeemer for the sins of the world. The Unitarian, of whatever description, reasoning from the assertion in Scripture of one only God, has denied the proper divinity of the Son and the Holy Spirit; while the Tritheist *, assuming as a

principle the revealed trinity of persons, has forgotten; or would not perceive, what is equally revealed, the unity of the divine persons in one godhead. The general principles of reasoning would warrant this procedure, if they did not with superior force inculcate, that some things are above the capacity of man to understand, in the manner, although not in the substance; that God is the fountain of truth; and that when he is pleased to make any revelation, the province of reason is to submit. But here lies the difficulty. Men are practically whatever be their declarations, very unwilling to admit, that the plans of the Creator may far transcend the powers of conception in man, and that whatever in such plans, (and we have no reason to believe less so in the stupendous plan of human redemption,) is communicated to us, must, from the nature of the subject, be communicated in a very defective, and, we may say, improper manner, abundantly sufficient indeed for the great object proposed, part of which no doubt was to inculcate humility with respect to our knowledge of divine things. Such a system might naturally be expected to have many parts obscure; and, from our inability to comprehend its immensity as a whole, to be attended with some apparent contradictions, with many circumstances at least which we should be unable to reconcile. In this case, which we have no hesitation in believing is the real one, the utmost we can reasonably expect in forming a system of our own from the materials of Scripture, answerable to the great archetypal one in the Supreme Mind, is to obtain a general resemblance, and to exhibit the collective truths of revelation in something of their proper order and mutual relation. If we will content ourselves with nothing less than a perfect system, like a sphere, with all its ra-

* Mosheim records a sect of this name, and with answerable opinions. Vol. ii. pp. 149, 150.

† Using the term in the logical sense, as opposed to proper or appropriate.

diations of doctrine in their proper subordination, and with no unoccupied vacancy, we may amuse ourselves with the ingenious invention, but must not imagine that it is a counterpart or image of the real system of the divine word. It may be wholly false, and must be partially so : its perfection is its defect.

It is the farthest from our intention in these observations to discredit the practice of reducing scriptural truth to a system. The advantages of this method are well known, and we gladly leave them in the esteem which they hold with judicious persons. We only wish, by putting the subject in what we conceive to be its true light, to render both the use and the abuse of the method visible and distinguishable, as well as to repress the temerity of those systematizers, who threaten to bring it into irrecoverable disrepute. It may be observed, that although the term system with reference to the Bible is generally understood to signify a system of its doctrines, yet there are various systems of greater or less extent founded on the contents of the inspired volume ; a system of prophecy, a system of chronology or history, a system of harmonizing its synchronisms, &c. &c. That the Bible does not display these different articles of information in the systematic form is an objection partly answered by Dr. Campbell. The book of Revelation resembles that of nature. The productions of nature are lavished over the face, both of the heavens and of the earth, in a wild and majestic profusion. Although, at the first view, they present an appearance not totally void of order, yet the numberless systems which are known to exist in them, because they have been discovered, have not exhibited themselves till after much laborious and persevering search. These systems, however, constitute all the sciences, and afford the foundation of all the benefits of civilized life. The word of God presents a similar proof of its

proceeding from the same author. Although it gives occasional intimations of its grand scheme, yet its general character is very distant from a systematic one. There is in it a majestic irregularity, which, however, to a humble and patient scrutiny, yields so far a systematic view of its contents as is necessary or conducive to its principal object; the varied and effectual instruction of man in the way of salvation, and the exhibition of itself as a divine plan. An indiscriminate or general hostility to system is for the most part an evidence either of an equal hostility to truth, or of great mental weakness. Sometimes men rail at systems in general, because they are bigotted to a particular one of their own, without perceiving it to be such. It is well known too, that the component parts of a system, when detached from their proper place, and considered singly, are vulnerable, when the system itself is capable of defying any attack. This advantage, one of the principal advantages of system, and that in which the truth of Scripture stands intrenched the firmest, is well expressed by Lord Bacon, although that illustrious writer seems rather extravagantly attached to the aphoristic method. The strength of all sciences is as the strength of the old man's faggot in the band. For the harmony of a science, supporting each part the other, is, and ought to be, the true and brief confutation and suppression of all the smaller sort of objections *."

We should apologize for the length of this discussion, had it not a reference which the readers of Dr. Campbell will perceive.

In the first grand division of the present work, entitled, "Of Systematic Theology," the author having briefly noticed Natural Theology as a preliminary study, commences

* The advancement of learning, book i. works, last ed. vol. i. p. 30. The corresponding part in the Latin is to be found, vol. vii. p. 77.

what he calls the proper department of the Christian divine, by some observations concerning an inquiry into the truth or divinity of Christianity. It would be expecting what would be a fault if found in an address to theological students of the lowest form, to look for any thing very original in this article; but Dr. Campbell has manifested a just appreciation of the peculiar merit of Bp. Butler's Analogy, by representing it as a sufficient and the best answer to all the objections of an internal and philosophical kind against Christianity. Throughout the whole of the remaining lectures under the present division, the point most earnestly inculcated, and in which we cordially join issue with the learned author, is, that the Scriptures should be first and principally studied, particularly in the original languages, in conjunction with such works as illustrate the grammatical peculiarities of those languages, and the history of the times and customs which elucidate the literal meaning of the Scriptures. The priority is ascribed to this study professedly with relation to systems and commentaries, which are not to be *studied* at all, but merely consulted, and that in the last place. Dr. Campbell is peculiarly jealous of all that species of writing which professes to explain and systematize the doctrinal part of Scripture; and paraphrases are placed in the lowest seat of degradation. The lecturer here indulges himself in a style of querulous acrimony which suggests the idea of personal offence on the subject, and certainly does by no means recommend his work. The term orthodox * is treated with the sarcastic severity to which we have

* The sarcastic use of the epithets, *orthodox*, *good*, *pious*, is of standing efficacy in the vocabulary of the enemies of religion, and supplies their philippics against any thing that has more than the name of Christianity with nearly all the wit they possess. It is a peculiar recommendation of this species of rhetoric that the use of it requires neither talent nor pains.

been accustomed from other quarters; and we are pleasantly told of the gospel of Erasmus, the gospel of Clarke, the gospel of Doddridge. (p. 237.) There is indeed a great deal of this popular mode of argumentation throughout the work. But is not the system, which any individual, following the directions of his present instructor, would deduce from Scripture, a human one, like all that have gone before him? Is it not fair to suppose, that some at least of his predecessors have used the same integrity, and exercised the same ability and exertion as himself in this field? Is it possible to read the Scriptures in a translation without depending upon human interpretation in the very principles of Christian science, the version of every term and phrase? Or, if the originals are resorted to, must not grammarians and lexicographers be depended upon in the very first instance? And after all, why did Dr. Campbell himself publish a large commentary upon the Gospel, prepossessing the reader, by his preliminary dissertations, with principles which affect the fountain of biblical information? We make not these observations to invalidate the advice which Dr. Campbell gives respecting the supreme attention which the Scriptures claim; but to qualify the degrading views which he has endeavoured to impress of the labours of preceding theologians. We are not quite certain, that it is not of use to accompany the perusal of Scripture with the entire continued perusal of some commentary, although we are ready to admit, and lament, that almost every large commentary is about four times as long as it should be. We do not perceive, that a reader, with but very moderate preceding qualifications, is under the necessity of adopting every thing that his commentator tells him. There are indeed bigots who will not depart an inch from a favourite systematiser, and there are other bigots who will not concede an inch to any; and we are afraid

that bigots will always exist, either with or without the assistance of commentators.

We are tempted to make one remark, before we leave this subject, on the mischief of beginning the study of divinity with the study of a system, however good it may happen to be. The system, if it is really such, presents the doctrines of revelation in so accurate a form and order, the limits of each are so well defined, and the proportions are so correctly adjusted, that there is no suspicion of any difficulty, apparent contradiction, or even obscurity and imperfection, till the Scriptures themselves are referred to, in which these refractory circumstances abound, and are intended to teach us a very necessary lesson. But there is danger lest the inexperienced student should feel a dissatisfaction upon the discovery, which may precipitate him into scepticism and all its consequences.

Dr. Campbell has spoken rather disrespectfully of reading many books, and although his observation upon the subject be just, it is enounced in a manner which to us conveys the idea of something which is unjust. Writers, it may generally be supposed, exempt their own works from the proscription, which, in a testy humour, they are sometimes apt to denounce against those of others. A theological lecturer, in our opinion, would not employ himself amiss by pointing out a proper selection of books (their own might be included) suited to different classes of pupils and different plans of study, with such an account of each work as should more especially apply to the particular purpose in view. This, from various causes, were it well executed, would be by no means an easy task: a circumstance which has probably deterred our correspondents from attempting to answer a demand of some standing made upon them to furnish a catalogue of books in the order in which they should be read by a young theological candidate. Age, previous study,

the capacity, the object, of the student should all be taken into the account. The want of any chain of works adapted to these varying circumstances is another difficulty; for it must be recollected, that any one subject may be treated in ways the most distant and nearly opposite to each other. The thing, however, might be done, although imperfectly, yet to the great advantage of the student; and, let us add, the field is yet vacant. There is only one place in which Dr. Campbell has named any number of books, and that is at page 154, where an odd confusion of works on Hebrew Antiquities is suggested to the choice of the pupil. "As greater proficiency is made," we are told, "recourse may be had to *Selden* and *Spencer*." To what part of *Selden's* six folio volumes we would ask? and with what prospect of advantage in a writer, who, with all his immense and useful erudition, was yet enslaved to the authority of Rabbins and Gemarists? The reference to *Spencer* is still more extraordinary. Did it never occur to Dr. Campbell, in the career of his invectives against systems, that the work of *Spencer* concerning the Hebrew ritual is devoted, in the most rigid or most servile manner that can be imagined, to the establishment of a system, determining very important points respecting the whole revelation anterior to the Christian; a system to which we conjecture Dr. Campbell was as stiff an opponent as we are?

In pp. 157—159, are contained eight general heads, under which our author proposes that his pupils should digest the system which they are to collect for themselves from the Bible. They are repeated by himself, "*God, the creation, man, the son of God, the Holy Spirit, the regeneration, the world to come, the Scriptures.*" The sense in which Dr. Campbell uses the term regeneration in the forecited passage is so peculiar, that we shall give his own explanation of it. "The sixth

point, which in the order of nature should immediately follow the mediation of the Son and ministration of the Spirit, is that great end to which both are directed, the *regeneration* or recovery of man." Did we not, just at this time, recollect the interpretation given by Dr. Campbell of the first part of John iii. we should be apt to suspect some design in this innovation.

Subjoined to the third lecture is a criticism on the word *πιστός*, Heb. iii. 5, in elucidation of the manner of study recommended in that lecture. It is both ingenious, and we think just. The term is rendered *faithful* in our translation. With this sense the scope of the passage militates. The passage in the Old Testament to which the allusion is made in the epistle, Numb. xii. 6, &c. does the same. The Hebrew word is a passive participle, and signifies not only *faithful*, but *trusted*, *charged with*, &c. The Greek word in Hellenistic use acquired the same latitude, and it has the passive sense in several passages of the Septuagint. Hence Dr. Campbell translates the verse in the epistle to the Hebrews, "And Moses was indeed trusted as a servant," &c. He has not noticed another expression in the New Testament, which we think is happily illustrated by this criticism, we mean 1 Tim. i. 12. The common translation, "I thank Christ Jesus our Lord, who hath enabled me, for that he *counted me faithful*, putting me into the ministry," seems to imply a preceding fidelity on the ground of which the ministry was entrusted to him, directly in opposition to the declaration concerning his preceding state which immediately succeeds. The sense is pretty evidently a thanksgiving to Christ, that he had conferred upon him such a trust, or accounted him so far to be trusted, as to put him into the ministry.

We could almost persuade ourselves to quote a passage occurring, pp. 190—194, for the impartial account which it gives of the very ex-

ceptionable method of adducing scriptural testimony made use of by writers of opposite persuasions. The combatants have a set of opposite texts which they bring forward as required, while they each carefully abstain from such as are deemed the strength of their opponents. One party looks with a jealous eye, as our author observes, on the very mention of good works, the rule of the final judgment, the necessity of obedience, the insufficiency of unfruitful faith, the danger of apostasy. While the opposite party are no less startled by the mention of our being saved by faith, the necessity of divine grace, election, regeneration, &c. They are apt to exclaim, "Rank Calvinism;" it is much if they do not add, "Fanatical and puritanical nonsense." If an adverse text is handled, the most unwarrantable methods are taken to reconcile it with the system of the writer. As there is too much truth even in the darkest pictures of human nature, we are not at all disposed to deny that this representation has its archetypes. But let us hope that every theologian is not of this description: let us hope that there is some difference sometimes between those who are sensible of the faults here reprimanded, and earnestly labour to avoid them, and those who are either totally ignorant of them, or view them in the light of excellencies. There is little encouragement indeed to diligence, self-examination, and self-denial, if, after all, every divine without exception must be, or be accounted, a bigot.

In the fifth lecture, Dr. Campbell shews the advantage of his plan of deducing our system of divinity and morality immediately from the Scriptures, with relation to controversy. This the Doctor deprecates as we all deprecate war. He allows, indeed, that in the present state of things it is necessary, and a worthy object of the student's attention; and although he considers it literally preposterous to begin with controversy, he ad-

mits that there are occasions, when, for the purpose of coming to the point with more dispatch, a controversial work may be resorted to in the first instance. It would be hard, he says, if error were allowed to attack, and truth not permitted to defend herself. It is quite the fashion of the present age to decry controversy, and by controversy thus decry seem to be understood theological works only, and those too only in *defence* of religion or Christianity. It seldom occurs to the modern reader to attach this disgraceful term to those works which *attack* them; or to place in the proscribed list of controversialists, such writers as, Voltaire, Hume, Gibbon, Godwin, &c. &c. Yet are these persons controversialists to all intents and purposes, and in what some may be disposed to consider the worst sense of the term. In controversy the cause determines every thing. In order to qualify ourselves, either for actual controversy, when the unpleasant necessity is imposed, or for judging of controverted points, it is incumbent that we should be acquainted with the principles which determine the question. Without some previous and independent knowledge of our own, we are at the command of every instructor, and must follow wherever he leads. At all events, elementary knowledge of some extent, and well grounded, as in every other instance, wonderfully facilitates, expedites, and gives solidity to our decisions on theological questions. With the help of a tolerable memory, a person may be able to repeat a chain of conclusive arguments in favour of some point in controversy: but were he well read in the Scriptures, and Ecclesiastical History, he might determine the matter for himself, determine, as it might happen, not one, but a hundred questions of the same description; and, should he avail himself of the assistance of another on any subject, he would appreciate the value of the arguments adduced with a hundred fold greater accura-

cy than one not so prepared. Elementary knowledge is a well in our own premises: it may take some time and some expence to dig, particularly if the springs lie low, and, on a short scale, it may appear a saving to bring bucket by bucket-full from the well of a neighbour; but an experience of no very considerable length, more especially if the consumption be large, will discover how much greater would be the advantage of having a well of our own.

Having said so much upon the first part of Dr. Campbell's work, we shall be excused from an equal prolixity in examining the second, on Pulpit Eloquence. This set of lectures struck us likewise as containing little that is original, less even than the other. The directions are for the most part very just: but they are such as appear to us to be obvious to persons of a moderate judgment on the subject. But between those who are just entering upon the study, and those who have made it an object of their attention and reading for many years, there is a great difference. And it should be remembered, that, in many cases, it is the intrinsic sterling value of a thing which renders it common. What is more common than a knowledge of the first rules of arithmetic? but to despise them for that reason would argue consummate folly. In almost all the works on the subject of pulpit eloquence, we may trace the Institutes of Quintilian: the Ecclesiastes of Erasmus, a very useful performance in many respects, might be entitled, *Quintilianus Evangelizans*.

We were concerned to find, by the last paragraph of the fifth lecture, that Dr. Campbell has sanctioned occasional attendance upon the theatre, even in those who are candidates for the sacred ministry. We feel that it would be loss of time, and of no use, to examine the arguments, rather insinuated than expressed, by which he defends this concession. This opinion will, no

doubt, acquire to the author from a certain party plentiful compliments upon his liberality; neither should we be surprised, if it procured notice to the work itself from critics, who are not in the habit of paying much attention to *our superstition*.*

Dr. Campbell has, in our opinion, very justly condemned (pp. 414—417) the practice of preaching from texts which are generally understood to militate against the doctrine intended to be established in the sermon. He adduces Clarke and Hoadley as instances of this preposterous method. It would be well if the example had no imitators in the present day. *Decepit exemplar*, &c. There is too much of the air of a prize fighter in such conduct. There are some good observations, which however have appeared in print before, upon the proper management of a text, and an attention rather to the sense than the words, (pp. 440.) &c. The Doctor is perhaps too severe, although the subject is doubtless reprehensible, upon the practice common with some preachers of always producing the same matter in their sermons, and that their whole body of divinity. "I never heard," says he, from such preachers, "but one sermon, the form, the mould into which it was cast, was different according to the different texts, but the matter was altogether the same. You had invariably the preacher's whole system, original sin, the incarnation, the satisfaction, election, imputed righteousness, justification by faith, sanctification by the spirit, and so forth." (p. 442.)

Although we are far from wishing to vindicate this style of preaching, yet it is evident, that certain circumstances may palliate some approach to it. But we avail ourselves of the invitation thus given to us to express an equal disapprobation of the contrary method; where the preacher almost totally omits the grand doctrines of Christianity, or

very faintly asserts them, and seems to have so little care even to be consistent with himself in what he *does* preach, that, instead of having a *body* of divinity to bring forward on all occasions, he has not even the *shadow* of one to produce on any. It is perhaps a still more miserable prostitution of office, in the servants of the Most High God, appointed to shew men the way of salvation, when, after the declaration of doctrines of a just and salutary description, not, it may be, such as constitute the most essential features of Christianity, yet calculated to exhibit the perfections of God, in an awful and affecting light, to impress a sense of the authority and reasonableness of the divine commands, and to pierce the souls of the flagrantly guilty with remorse,—what ought, or pretends, to be the application, totally destroys the *personal* effect, if not the doctrine itself, of all that preceded; and the hearers, if not accustomed to this mode of address, are surprised to find, that the duties of repentance and amendment for which they were in some degree preparing themselves, are intended for a very different set of persons, whom indeed it would be difficult to identify; since on the supposition that those who might be fixed upon as the objects, were to form the whole, or a part, of the congregation, at any future time, they would still be the happy individuals, of whom the preacher thought better things, however he might speak. We are not sure that preachers of this class may not be quite as *popular* in their way, as those stigmatized by Professor Campbell.

A few remarks remain to be made on the publication which we are leaving. The character of Dr. Campbell has always stood high in our esteem. As a biblical critic, his talents are of the first order. His Translation of the Gospels, with the Preliminary Dissertations and Notes, although the author may not, and, in our opinion, has not achieved all that has been attributed to him, is a

* Acts xxv. 19.

work of great industry and merit; and, should such a combination of circumstances arrive as to render it advisable to improve our present authorized translation, it would afford considerable assistance in the undertaking. But perhaps the most perfect work, although a small one, of Dr. Campbell's, is his Dissertation on Miracles, in which he has unken-nelled, with all the triumph of evidence, the irreligious sophistry of Hume. We are not disposed to regard the extraordinary amity with which this controversy was conducted so favourable to Dr. Campbell as some of his friends would represent it. His excessive civility to Gibbon is as little a recommendation to him. We know well enough, that a comparative indifference to the essence of Christianity will produce a superfluous candour towards the enemies of Christianity, as effectually and accurately as that entire subjection of feeling to principle which a perfectionist alone pretends to attain. We conceive this favour, rather than candour, towards the most inveterate opponents and foulest slanderers of the Christian cause, as somewhat resembling the conduct of that man, who should be found in familiar and amicable conversation with a person, who, the day before, had murdered or attempted to murder his father. The principles of the former of the writers just mentioned (for the latter can hardly be said to have had any that were consistent in any thing but in wickedness) are utterly subversive of all morality as well as religion. It may indeed suit the defence and promotion of the scepticism of Hume, or of scepticism in general, to assert, that its consequences are perfectly harmless, that they are purely speculative, and without application to any practical conclusion; that the arguments adduced in its support are only intended to exhibit the ingenuity of the writer, and to mortify human reason by discovering its narrow limits. We have no doubt that in most cases the principles of

scepticism are not intended to be acted upon, even by those who maintain them with the greatest pertinacity, and that the absolute uncertainty with which these principles overwhelm alike every object of knowledge, is never suffered to interfere with the slightest temporal enjoyment of the sceptic: he eats, drinks, plays, sings, reads, writes, just like a dogmatist. But there are some little circumstances, in which the consequences and practical application of the system may, indeed must, in his opinion, be allowed to be perfectly valid and exceedingly salutary:—when, for instance, the truth of that religion is to be undermined or destroyed, which declares the responsibility of man; convicts him of guilt; demands a renunciation of sin; reveals a way, but a most humiliating way of salvation, as the only one; and exhibits the final judgment, which shall fix the whole world, according to their character, either in endless happiness, or endless misery. The consequences, with relation to these points, are such as the sceptic can by no means dispense with; and, should any of his friends, in their zeal for the defence of the cause, deny all consequences whatever to it, he would be disposed to exclaim with the happy madman who was cured by the efficacious kindness of those about him.—

———Me occidistis, amici,
Non servastis, ait; cui sic extorta
voluptas,
Et demptus per vim mentis gratissimus error*.

Indeed we should have been much gratified to find in the publication before us, or any other of Dr. Campbell's publications, something more decidedly evangelical (we cannot give up the use of this just and important term, whatever abuses it may have suffered or clamour excited) than to us they appear to furnish. A mind, properly imbued with those principles and feelings

* Horat. Epist. 2, l. ii. lin. 138—140.

which Christianity most anxiously inculcates, could scarcely have gone over the same ground, without leaving some evident impression of its footsteps in the passage. It has always been our earnest wish to see learning and piety united in the professors of Christianity, but more especially in its ministers. Were we to make choice between them, we should, without hesitation, give a decided and warm preference of piety to learning. For what is all the learning which has no higher object than a temporal one, compared with the fear of God which is the beginning, and, we may say, completion, of true wisdom? Of what service is even sacred learning, if it be detached from its sanctifying effect on the heart? It can answer no other purpose than to increase the condemnation of the unprofitable servant. It is, however, a very disgraceful thing in ministers of an establishment, which affords the means, and imposes the obligation of improvement in learning, to have as little, even in the way of their profession, as almost any of the laity, actively engaged in secular pursuits, may attain. It is certainly disgraceful in those, upon whom an additional obligation is laid from the nature and duties of their profession, to discover ignorance, or commit errors, in the exposition of Scripture, and in the more notorious facts connected with Christianity, which persons of merely general learning can detect. Yet, is it uncommon to find passages of holy writ, even when they are chosen for a text, and consequently ought to be better studied, applied in such a sense as a very moderate degree of ability and attention would discover to be far removed from that which the context obliges them to bear? Are not texts, occurring in a chain of reasoning, often interpreted, just as if they were insulated proverbs, which might stand in any connection? Of the same character is an ignorance, inexcusable with the present facilities of such learn-

ing, of the testimony of the MSS., both of the Old and New Testament, respecting any text of importance, and especially where the variation is important and well supported. What is an infidel of some talent to do, when, if he designs to solicit instruction, he can only receive such as will render his instructor contemptible? In these degenerate days we shrink at the gigantic attainments in literature (for the region of sacred science is almost unlimited) not of mere scholars and recluses, but of active and evangelical pastors; without sufficiently considering, that idleness, impatience of persevering study, and a love of lighter and more bodily occupations, produce nearly all the difference. Men more laborious in the ordinary duties of the ministry can scarcely be named than the greater part of the reformers, and they were likewise men of eminent and extensive learning. We need not go out of our own land for characters, who united in an illustrious manner the two qualifications upon which we are insisting. Cranmer, Ridley, Jewel, Hooker, Usher, Baxter *, Beveridge, and many other

* There are some excellent observations in the third book of Baxter's Christian Directory, pp. 193, &c. on the subject of theological learning. "Most of the Bishops and Councils," he says, "that cried down common learning, had little of it themselves, and therefore knew not how to judge of it: no more than good men now that want it." He concludes, partly in conformity with Dr. Campbell; "finally, the truth is, that the Sacred Scriptures are now too much undervalued, and philosophy much overvalued by many, both as to evidence and usefulness: and a few plain certain truths which all our Catechisms contain, well pressed and practised, would make a better Church and Christians, than is now to be found among us all. And I am one, that, after all that I have written, do heartily wish that this were the ordinary state of our Churches. But yet by accident much more is needful, as is proved: 1. For the fuller understanding of these principles: 2. For the defending of them (especially by those that are called to that work):

divines might be mentioned, who, while they did not neglect to preach Christ crucified with the utmost simplicity and zeal, could conciliate or command the respect of the learned, as well as afford them the most effectual instruction, by their deep and extensive erudition. The last named prelate is scarcely known to many in any other character than that of the author of the *Private Thoughts*. The profound knowledge of the oriental languages and of ecclesiastical antiquity displayed in his *Pandectæ Canonum*, &c. is known to few, appreciated by fewer, and equalled perhaps by none in the present day. It is enough now for "grave and learned clerks" to understand any thing about the first Christians, what they were and what they taught, from some compend of ecclesiastical history: all that is known, for the most part, of the laborious and useful works of Origen, Eusebius, and Jerom is from an occasional reference to their writings in modern authors, who have themselves probably quoted from quotations. Not that we would recommend the entire perusal of the Christian writers even of the first three centuries: but unquestionably every Christian scholar and divine ought to have some original acquaintance

3. To keep a minister from that *contempt* which may else frustrate his labours: 4. And to be *ornamental and subservient* to the substantial truths." Immediately after, he subjoins a list of books which are to constitute the Poor Student's Library, the bare titles of which, printed almost as close as possible, occupy four folio pages and nearly a column. In "the poorest or smallest library that is tolerable," more than a hundred different works are enumerated, many of them folios, and many consisting of more volumes than one. The books recommended were probably the best in the time of the writer: but they would by no means form a proper selection now. The chief merit of theological works of the 16th and 17th centuries is their practical tendency and their occasional sublimity; qualities of the highest order, and in which those works are, and perhaps will ever continue unrivalled.

with the more important pieces, and such a general knowledge of their writings as to be able to give its due value to any occasional quotation. We are not, however, over rigorous even in this demand. We acknowledge that cases exist, in which the learning here insisted upon is very dispensable. Natural incapacity, a health which will not bear close and severe study, want of the means of prosecuting such study, and situations which require neither the existence nor reputation, nor exercise of literary attainments, or require other qualifications more urgently, are all, in our opinion, sufficient apologies for the defect referred to. But the general position is unhurt by this concession, that a professed Christian instructor should be able to give the best information to an inquirer on any subject connected with Christianity, and likewise be able to give the best answer to any objections which may be urged against it.

We conclude with repeating our wish, that evangelical piety and sound Christian learning may ever maintain, and attain or recover where it may not exist, a firm and inseparable alliance; that the mutual suspicion and contempt which is apt to be entertained, and perhaps with some but not equal reason, between the opposite parties who range themselves under the two standards too often hostile to each other, may be converted into an evangelical union of principles and character, or at least subside into reciprocal respect; and that the reasoning faculty, which is capable of producing the most beneficial effects by its proper application, as it is capable of producing the most deleterious ones by its perversion, may be consecrated to the promotion both of the glory of its author, and of the best interests of those who are partakers of the same rational nature.

Transactions of the Parisian Sanhedrim, or Acts of the Assembly of Israelitish Deputies of France and Italy, convoked at Paris by an Imperial and Royal Decree, dated May 30, 1806. Translated from the original published by M. DIOGENE TAMA, with a Preface and illustrative Notes, by F. D. Kirwan, Esq. London. Taylor. 1807. 8vo. pp. xvi. and 334.

In a former number, that for June, p. 405, we ventured to give it as our opinion, that it was the policy of Bonaparte, in calling together a Synod of Jewish deputies at Paris, to attach to his person and government the whole body of that dispersed, restless, and enterprising people, and to avail himself of their services in promoting his ambitious designs; the ready entrance which they obtain into every country of Europe, making them peculiarly fit instruments for this work. Whatever ground there may have been to question the accuracy of this speculation, is removed by the present work, which, though it by no means fully develops the purposes of the Emperor of the French in convening this extraordinary assembly, yet discovers enough to shew that his views have a much more important destination than that of regulating the internal polity of the House of Israel.

On the 26th of July, 1806, the deputies, to the number of 111, assembled at Paris, and commenced their sittings. A number of questions were proposed to them by the commissioners of government, respecting polygamy, divorce, the intermarriage of Jews and Christians, the light in which Jews regard Frenchmen not of their religion, their disposition to consider France as their country, to defend it, and to obey its laws, the nature of the police jurisdiction exercised within their own body, the professions from which their law excludes them, and the lawfulness of taking usury from their brethren, and also from strangers.

The questions were accompanied with this significant hint. "Attend and never lose sight of that which we are going to tell you: that when a monarch, equally firm and just, *who knows every thing*, and who punishes or recompenses every action, puts questions to his subjects, these would be equally guilty, and blind to their true interests, if they were to disguise the truth in the least." (p. 132.)

The answers made by the assembly to these questions, is prefaced by a declaration, "that their religion makes it their duty to consider the law of the prince as the supreme law in civil and political matters; and that should their religious code contain civil or political commands, at variance with those of the French code, those commands would of course cease to influence and govern them, since they must, *above all*, acknowledge and obey the laws of the prince." (p. 150.)

The answers are in substance as follows :

1. It is not lawful for Jews to marry more than one wife: and in Europe they in general conform to this practice. Moses indeed does not forbid polygamy; and in the East it still prevails in some degree; but a Synod of 100 Rabbies which assembled at Worms in the 11th century, condemned the practice; and it has since been renounced in the West.

2. Divorce is allowed by the law of Moses; but the Jews account neither the rabbinical marriage nor divorce to be valid, unless previously sanctioned by the civil power.

3. The law does not prohibit the intermarriage of Jews and Christians. The opinion of the Rabbies, however, is against such marriages, because, without the religious ceremonies used in such cases, no marriage can be considered as *religiously*, though it be *civilly* valid. The Rabbies would be no more inclined to bless the marriage of a Jew with a Christian, than a Catholic priest would.

4. In the eyes of Jews, Frenchmen are their brethren. The law of Moses commands them to love strangers, nay, to love their fellow creatures as themselves, and to observe towards them all the rules of justice. How much are these obligations increased in the present instance by considerations of gratitude? France is their country: all Frenchmen are their brethren.

5. They admit of no difference in the conduct of a Jew to a Frenchman, and to one of his own religion.

6. In the heart of Jews the love of their country is so powerful a sentiment, that a French Jew considers himself in England as among strangers; and the case is the same with the English Jews in France.

7. The mode of nominating Rabbies is different in different places. In France, since the revolution, the majority of the heads of families names the Rabbi, after previous inquiries as to his learning and morality.

8. The Rabbies exercise no police jurisdiction among the Jews. Rabbies are no where to be found in the law of Moses, nor are they mentioned till towards the close of the days of the second temple. The Jews were then governed by *Sanhedrims* or tribunals. The *Grand Sanhedrim*, composed of 71 judges, sat at Jerusalem, and was the supreme tribunal. The *lesser Sanhedrim*, composed of 22 judges, sat also at Jerusalem, and decided matters of smaller importance. And there were inferior courts consisting of three judges, for civil causes and police. After their dispersion, a Rabbi and two other Doctors formed occasionally a tribunal; but since the revolution those tribunals are suppressed in France and Italy, and the functions of the Rabbies are limited to preaching morality, blessing marriages, and pronouncing divorces. As to judicial powers, they possess none, there being among them no settled hierarchy, nor any subordination in the exercise of their religious functions.

9. There are no professions which the Jews are forbid to exercise. The Talmud declares, that the father who does not teach a profession to his child, rears him up to be a villain.

10. The word which in Deuteronomy xxiii. is translated *usury*, means *interest* of any kind, and not *usurious interest*. The law of Moses fixed no rate of interest; therefore could not have had usury in its contemplation, which means a rate of interest above that fixed by law. It forbade the Hebrews to lend on interest to one another. But this was to draw closer the bonds of fraternity, and to give them a lesson of reciprocal benevolence. It was the obvious design of the lawgiver to establish among them the equality of property, and a mediocrity of private fortune. Hence the institution of the sabbatical year and the year of Jubilee. His intention was also to make them a nation of husbandmen. In the pursuit of this occupation their success would be various, and the less fortunate Israelite would claim the aid of him who was more favoured. In this case the latter was not to avail himself of his prosperity to aggravate the misery of his brother, or to enrich himself by his spoils. Therefore it is said, "Thou shalt not lend upon interest to thy brother." It was at most a few bushels of corn, some cattle, some agricultural implements, which they could want; and Moses required that such supplies should be gratuitous. The prohibition must therefore be considered only as a rule of charity, and not as a commercial regulation. According to the Talmud, the loan alluded to is to be regarded almost as a family loan, a loan made to a man in want: for in case of a loan to a merchant, though a Jew, profit adequate to the risk is deemed lawful. And the same rule applies to those who are not Jews. Is money borrowed (whether the borrower be a Jew or not) to maintain a family? Interest is forbidden. Is it borrowed for commercial speculation? Inte-

rest is allowed between Jews as well as others. But as commerce was scarcely known among the ancient Israelites, who were exclusively addicted to agriculture, and was carried on only by strangers, that is, by neighbouring nations, Jews lending to them were allowed to partake of their profits. As to *usury*, it is declared to be utterly repugnant to the Jewish religion.

On the 18th of September, the commissioners signified the Emperor's satisfaction with these answers. In the course of their speech, they observed that no plea would now be left to such as should refuse to become citizens. The free exercise of religious worship, and the full enjoyment of political rights, were secured to them; and in return a pledge would be expected for strictly adhering to the principles they had avowed. Such a pledge the present assembly could not give. But its answers converted into decisions by another assembly, of a nature still more dignified and more religious, must find a place near the Talmud, and thus acquire among Jews the greatest possible authority. The Emperor, they said, is about to convene the *Great Sanhedrim*. That senate will rise again to enlighten the people. It will bring back the Jews to the true meaning of the law, and it will teach them to love and to defend their country. It will be composed of 70 members exclusive of the president. Two-thirds shall be Rabbies, and among them those Rabbies of the present assembly who have approved the answers. The other third shall be chosen from among the other members of the assembly. The duties of the Great Sanhedrim shall be to convert into religious doctrines the answers already given by this assembly, or those which may hereafter be given.

This proposition was received with enthusiasm by the Jewish Synod; and the president in his reply to the commissioners, which was evidently prepared beforehand, declared that a new monument would

thus be raised, to the glory of his Royal and Imperial Majesty more lasting than marble and adamant: his reign would be the epocha of the regeneration of the Jews.

The assembly forthwith resolved to address a circular letter to all the Synagogues in Europe, whether situated in countries subject to Bonaparte, or in alliance with him; or in countries with which he is at war; inviting them to choose deputies who may assist in the approaching deliberations of the Grand Sanhedrim. This address is well contrived to answer Bonaparte's purposes of forming a powerful and active party in the bosom of foreign states, and especially of those states which are hostile to him.

"To see our hopes realized," say they, "it was necessary, that from the midst of public tempests, from the tumultuous fluctuations of an immense people, one of those powerful men round whom nations rally from an instinct of self-preservation, should, conducted by Providence, raise his head above the roaring elements. This benevolent and protecting genius wishes to do away every humiliating distinction between us and his other subjects. His piercing eye has discovered, &c. In his wisdom he has thought it consonant to his paternal views to allow the convocation of a GREAT SANHEDRIM at Paris. Its functions and objects are clearly laid down in the eloquent discourse of the commissioners of his Imperial and Royal Majesty. We send it to you that you may yourselves judge of the spirit in which it is written, and see that the *sole* object in view is to bring us back to the practice of our ancient virtues, and to preserve our holy religion in all its purity. We now call upon you to assist your Brethren with your knowledge, as the means of giving greater weight to the decisions of the Great Sanhedrim, and of happily establishing among us uniformity of doctrine, more consonant to the civil and political laws of the several states which you have adopted as your country." "We are authorized by government to claim your assistance." "Be not deaf to our voice, dear Brethren." "It must be a pleasing task for all the Israelites of Europe to concur in the regeneration of their Brethren, as it must be glorious for us, in particular, to have fixed the attention of an illustrious sovereign. Never had men on

earth motives equally powerful to love and to admire their sovereign, for none could ever boast of the effects of so signal a justice, so marked a protection. To restore to society a people commendable for private virtues, to awaken men to a sense of their dignity, by insuring to them the enjoyment of their rights: such are the favours for which we are indebted to NAPOLEON THE GREAT. The Sovereign ruler of kings and nations has given him this empire, to heal its wounds, to calm its political commotions, aggrandize its destinies, and fix our own, and to be the delight of two nations, which shall for ever bless the day when they placed their happiness in his hands, already intrusted with their defence." (p. 273.)

The only other measure of importance mentioned in this work to have been adopted by the assembly, is a plan for the better regulation of the religious worship, and internal police of the Jews. This plan is avowedly framed agreeably to the instructions of Bonaparte's commissioners. But the assembly observes, "We have been consulted on every point connected with our faith; and in none of the articles will you find any point which either directly or indirectly militates against it. Now for the first time the Mosaic worship emerges from the obscurity of two thousand years; it now acquires a legal existence; its ministers are acknowledged by public authority; their functions are fixed and settled; their salary assured, and their influence directed to its true destination."

According to this plan, a principal Synagogue and a consistory is to be established in every department, containing 2,000 Jews; which shall be superintended by a Grand Rabbi and three others, to be chosen by 25 *notables* named by the competent authorities, meaning, we presume, the authorities appointed for the purpose by Bonaparte. Particular synagogues are not to be established but on the proposal of the consistorial synagogue to the competent authority, and they are to be superintended by a Rabbi and two elders named by the same authority. The

members of the consistory must be thirty years of age. No bankrupt, unless he has paid his debts, and no usurer shall be members of it. The functions of the consistory are to see that the Rabbies teach agreeably to the decisions of the Grand Sanhedrim, to superintend the administration of particular synagogues, to raise the sums necessary for maintaining the Mosaic worship, to take care that no praying assembly is formed without being expressly authorized, to encourage the Jews to follow useful professions, to report the names of such as cannot give a good account of their means of subsistence, and to furnish the number of Jewish conscripts. A central consistory, composed of three Rabbies and two others, shall be formed at Paris, which shall watch over the execution of the present regulations, denounce their infractions, confirm the appointment of Rabbies, and propose to the competent authority their removal. No Rabbi can be elected who is not a native of France or Italy, or who has not been naturalized, and who does not produce certificates of his abilities. The candidate who joins some proficiency in Greek and Latin to the Hebrew language, will be preferred, all things else being equal. The functions of a Rabbi are to teach religion, according to the doctrines of the Grand Sanhedrim; to preach obedience to the laws, particularly those which relate to defence, and that more especially at the season of the conscription; to represent military service as a sacred duty, and to declare, that while engaged in it, they are excused from practices inconsistent with it; to preach in the Synagogues, and recite the prayers for the Emperor and Imperial Family; to celebrate marriages, and to pronounce divorces, only on proof of their having been sanctioned by the civil authority. All who choose to be employed as Rabbies in France and Italy, must sign a declaration of adherence to the decisions of the Grand Sanhedrim. The salary of

a Rabbi, member of the central consistory, is fixed at 6,000 Livres; of a Grand Rabbi, member of a consistorial Synagogue, at 3,000 Livres; of a Rabbi of a particular Synagogue, at not less than 1,000 Livres.

We have occupied so much space in giving our readers a clear view of these interesting proceedings, that it will not be in our power to make those reflections upon them which they have suggested to our minds. These we will reserve for a future opportunity; and in the mean time advert to some other points which occur in the course of this volume, but which we have delayed to notice, in order that we might give a connected view of the proceedings of this extraordinary convocation.

The first circumstance we shall mention is the adulation, we had almost said adoration, of which Bonaparte is the perpetual object. The terms applied to him are not only repugnant to truth; that was to be expected, and could excite no surprise; but they must be offensive to every serious mind, on account of their impiety. Instances of this kind may have been already observed in the course of the review. Many more might be produced. The imperial decree convoking the assembly is termed, "the work of protecting benevolence, a deed of magnanimity unknown before on earth; which bears the stamp of the decrees of Providence, and which will carry to distant generations the pleasing conviction, that, in our times, we beheld in our august Emperor the living image of the divinity." (p. 104.)

Again. "Who but Bonaparte could be destined to accomplish such designs? Is he not the only mortal according to God's own heart, to whom he has intrusted the fate of nations, because he alone could govern them with wisdom? He has carried his triumphant eagles into the three parts of the ancient world. He has overcome as conqueror, the ancient land of the eternal Pyramids, the scene of our ancestors' captivity. He has appeared on the banks of the once sacred Jordan. He has fought (an ordinary panegyrist would have spared him this recollection) in the valley of Sichem, in the plains of Palestine." Let

us all together invoke the Almighty, the God of armies, the guide of kings, terrible in his judgments; and return our grateful thanks, that he has been pleased to pour incessantly on the great Napoleon, the unspeakable treasures of his grace, of his wisdom, and of his might." p. 169. On another occasion, Napoleon, that "powerful and venerated Prince, is one of those extraordinary beings who carry every thing along with them in their vortex, who give their name to the age in which they reign, and who are incessantly hurried by an ardent desire of doing good. When heaven grants such sovereigns for the felicity of nations, no magnanimous designs escape them. Such is the Prince under whose laws we live."

But these expressions of admiration, extravagant as they are, are quite outdone by the proceedings which took place on Bonaparte's birth-day. On that day in the grand Synagogue, "the name of Jehovah, the cyphers and the arms of Napoleon and of Josephine, shone on every side." (p. 212.) In a sermon preached on the occasion, Dan. vii. 13, 14, is applied to Bonaparte. "I saw in the night visions, and behold one, like *the son of man*, and there was given him dominion and glory, and a kingdom." (p. 215.) He is also called "*that bow in the cloud*, which is for us a *divine* token of a covenant of calm and serenity." "The great Napoleon *enthroned in glory*; the *restorer of piety*, of *virtue*, of good order; the *father of nations*; the friend of peace; the precious, the sacred gift of the eternal; the Solomon of our days; the hero, whose supreme orders are entitled to the most religious obedience; the mirror and model of all kings." (p. 216—221.) In another sermon it is said, that we must apply to him the words, Isaiah xlii. "Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon him, &c." "But my voice," says the preacher, "is too weak to sing the praises of the mighty. I shall say, with David, 'my heart is inditing a good matter; I speak of the things which I have made touching the king,' and again, 'thou lovest righte-

ousness, and hatest wickedness : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." And in the prayer which follows the sermon, thanks are offered to God for "giving them (the French and Italians) *a man according to thy heart*, Napoleon, clothed in glory, whose goodness equals his justice and his mighty valour."

Three hymns, composed in honour of Bonaparte, follow the sermons ; but they differ from these only in as much as the licence of poetry affords a greater scope for extravagance than the tameness of prose. Let a few short specimens suffice.

"Numberless are his victories. Who to each bright orb in the starry heaven can assign a name, or fix a steadfast eye on the father of light, blazing forth in his meridian of glory ?" "He has said to nations, 'let there be peace,' and the universe is at rest. Firmly on wisdom is his throne fixed on high : justice and truth uphold his crown. He pours the balmy oil of grace into the wounds of innocence. He heals the galling sores of oppression. Unborn races shall hail him Father of his people." "Hail bright dawn of gladness ! A monarch is this day born unto us ! A great light hath arisen and shined upon our age ; and distant generations shall rejoice in it." "Before thy glorious throne I bend my knee, O King, beloved ! in thy goodness I place my trust."

And to whom are these ascriptions of little less than divinity ; these predictions which refer peculiarly to the Messiah, applied by the degenerate descendants of the Father of the faithful ? It is to Bonaparte—that Bonaparte—But we need not run over the long catalogue of crimes which have marked, and which indeed have won his way to the pinnacle of power on which he is now placed. They are sufficiently familiar to every reader*.

In various parts of this work, it is asserted, that the Jews are under peculiar obligations to the French government, for the lenity with

which they have been treated, and the rights and privileges which have been granted to them. They ought not to have forgotten, that a lenity at least as exemplary has long been exercised towards them, in England and its dependencies ; and that there their privileges have not been less extensive than they now are even in France.

The same kind of theatrical effect has not, indeed, been given to what may be called their emancipation in this country ; but it has not been the less effectual. They enjoy in the fullest sense the free exercise of religious worship, unfettered by the degrading interference which is claimed by the French government ; and they are admitted to the equal participation of every civil right which is essential to the acquisition, or the secure enjoyment of property. But Bonaparte understands the art of giving to his measures all the illusion of stage trick and decoration. Of this skill, several striking examples are exhibited in the volume under review.

It is impossible to read this work, without being convinced, with its Editor, that Bonaparte has other purposes to answer by the transactions recorded in it, than those which he has chosen to develope. That one of those purposes is to promote his plans of disorganization in such countries as still refuse to bend their neck beneath the yoke of France, and particularly in England ; and also to enable him to institute a more extended system of *espionage* in all countries ; we can have little doubt. But we are inclined to think, that his views extend still farther ; and that he looks forward, should the circumstances of the world favour the design, to attempt the re-establishment of the Jews in Palestine. But whatever truth there may be in this conjecture, we are sure that the Almighty is carrying forward his own purposes with respect to this once favoured people ; and doubtless the projects which the pride and ambition of Bonaparte have prompted him to adopt, will conduce to hasten

* A short sketch of his character will be found in the account of Mr. Fox below.

those glorious times, when *the fulness of the Gentiles shall come in, and all Israel shall be saved*. In the mean time the Christian Observer cannot but feel a lively interest in the proceedings which have been detailed in this article; and, though it occupies a considerable space, we trust that our readers will not think either the space which it occupies, or the time which the perusal of it may require, unprofitably applied.

A Charge delivered to the Clergy of the Diocese of Durham, at the ordinary Visitation of that Diocese, in the Year 1806. By SHUTE, Bishop of Durham. London. Rivingtons. 1807. 4to. p. 14.

A FORMER charge of this venerable prelate was reviewed by us with warm commendation in the first number of our work. The earnestness with which it enforced "spiritual religion" was recognized with pleasure by every pious Christian, as a ground of hope respecting the Church of England; while (as our readers will recollect) some of those pseudo-churchmen, who seem to found their claim to orthodoxy on the unrelenting virulence of their abuse against Dissenters, Methodists, and Evangelical Ministers, condemned it for the very same reason, and represented it as inculcating a religion which "led to confusion, and every evil work." (Christ. Obs. for 1802, p. 176.)

The charge before us is occupied chiefly with a warning against the

errors of the Church of Rome, as "derogatory from the honour of God; injurious to the distinguishing principles of Christianity; obstructive to the diffusion of Scripture knowledge, and therefore to the progress of the Gospel; and detrimental to the cultivation of the original languages of the Scriptures." In these views of the doctrines and institutions of that apostate Church, we do most cordially concur, and we trust that the present exhortation will have its effect in preventing their contagious progress in this country. Nor do we less cordially approve of the remedial measures which the learned and venerable prelate recommends to the adoption of his clergy; and we will venture to predict, that if they were generally used by the pastors of the Church, they would more effectually tend to enlarge her dimensions, and strengthen her bulwarks, than all the other expedients that have been or can be devised for her maintenance and defence. "Dwell in your discourses on the indispensable duty of observing the whole law unmutated, and unaccommodated to existing usages; on the purity and spirituality of Christian worship; on the one sacrifice of Christ once offered; on the inefficacy of all other means of atonement for sin; on Christ the only Mediator and Intercessor; on the duty of searching the Scriptures, and of diffusing the knowledge of them among the poor; on the sole infallibility of God, and of his written revelation."

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

"Thou too! The nameless Bard *, whose honest zeal
For law, for morals, for the public weal,
Pours down impetuous on thy country's foes
The stream of verse, and many-languag'd prose;

* "The author of the Pursuits of Literature."

CHRIST. OBSERV. No. 69.

Thou too! though oft thy ill-advis'd dislike
The guiltless head with random censure strike,—
Though quaint allusions, vague and undefined,
Play faintly round the ear, but mock the mind;
Through the mix'd mass yet truth and learning shine,
And manly vigour stamps the nervous line;
4 K

And patriot warmth the generous rage
 inspires,
 And wakes and points the desultory fires!"

Poetry of the Anti-Jacobin.

If my real signature were annexed to this address, you would recognize the name of one who watches your career with no common interest; and regards with unaffected regret any apparent desertion, on the part of the *Christian Observer*, of the high moral and political principles whence he derives, and to which, in a subordinate sense, he communicates, potency and success.

I trust that I do not offer to the author of the *Pursuits of Literature* the homage of a dependent enslaved mind. But I confess, that your recent, and (as it appears to me) uncalled for, attack on his work, is a circumstance which both surprizes and mortifies me. Certainly, the satirist, like other men, has his faults. And much do I lament that his wayward fondness for secret history ever betrayed him into personality. In England, character is yet sacred; and I would that he had recollected this, before he directed what have been termed "vague imputations of unexplained guilt" against the son of Chatham. His ridicule of Daines Barrington, and of some other lettered criminals may be forgotten. Not so his too absolute commendation of Roscoe and Burns; his most unaccountable character of Pope's writings as "distinguished for peculiar correctness in taste and morals; and intended for the most general, and the most unqualified perusal;" (p. 390, tenth edition) nor, which may be deemed his least excusable offence, the unrestrained language used in respect to Mr. R. P. K. &c. &c. In the last specified instance, he did indeed discern his error; and constructed a plausible, but, as I think, an inadequate apology. His example may illustrate the danger of venturing to be playful upon forbidden subjects. The very atmosphere of sin is contagious; and the author of the *Pur-*

suits of Literature did not escape infection.

But the crimes you condemn are of a less moral description. "When," you observe (*Christ. Obs.* for June, pp. 381, &c.) the "*Pursuits of Literature*" made its appearance, the novelty of a composition, in which verse was made "a peg to hang the notes upon;" the familiar acquaintance which these notes displayed with the characters of the age; the profusion of a higher sort of scandal, or tittle-tattle; the magisterial tone of the author; and the strong hand with which he struck at reigning vices—all conspired to give it a temporary celebrity." Its manner was "irregular and vicious." The author "may be known by a bold and pompous enunciation of hackneyed and self-evident propositions." It is however conceded, that "he did a bad thing well;" and his notes are "highly entertaining."

Had this character of the *Pursuits of Literature* proceeded from the pen of a Monthly or Annual Review, or from the associated wits who compiled the *Mathiasiana*, it had been well. One always loves consistency. But if Cæsar be really fallen, your reviewer may have heard *Et tu Brute!* with feelings which I do not envy him. I leave it to your impartiality to determine, whether a person who knew nothing of the *Pursuits of Literature*, but by its character as sketched in the *Christian Observer*, would not imagine, that some years ago a book came out, abounding in notes, these notes full of bookish and cabinet anecdotes, composed by one who wrote on stilts,—who however had the virtue to condemn the wickedness of the times; and—for he was very entertaining—had the run of a season or so, and then was forgotten. If I caricature, yet surely I preserve the likeness.

I did not know before, that notes hung upon verses were a novelty; and such a novelty as largely contributed to sell a book at the close of the eighteenth century. To say

nothing of Heyne's Virgil, or fifty other editions of ancient classics, where rills of text meander through savannas and swamps of annotation, I conceive that a similar charge of novelty might be preferred against the *Dunciad*; which, as we all know, has been written nearly a hundred years, and is one of our standard satires. The prolegomena and notes of the *Dunciad*, no matter by whom they were written, constitute a mass of prose perhaps as disproportionate to the poetry of that work, as in the case of its guilty successor. The preface and notes in the *Pursuits of Literature* do unquestionably evince considerable familiarity with the characters of the great, and of the little also; but I do not remember a *profusion* of high scandal. For my own part, I could have endured more with a patience truly exemplary. But the author's tone was "magisterial*." True. And it appears that his hand was magisterial also. He struck at reigning vices "with a strong hand."

With regard to the "temporary celebrity of the *Pursuits of Literature*, I only beg leave to observe, that the *first* part of the work was published in May, 1794; the four parts collected into one volume in December, 1797; since which time it has passed through twelve (if not more) editions, the last being published, I believe, in 1805. The work lived on till June, 1807, when its death wound was inflicted, to use words employed by Burke on a different occasion, "*by no ignoble hand.*"

It is asserted by the Reviewer, that the departed author was known by "a bold and pompous enunciation of hackneyed and self-evident propositions." Other critics appear to have thought differently. Among the rest, a gentleman who wrote a *hostile* address to the enunciator. His words are, "You write... with a depth of thinking very seldom

exceeded, with a fund of learning at which scholars themselves stand amazed; with great earnestness, energy, and spirit, as your subject required †."

Whether the plan of the *Pursuits of Literature* be proper to be imitated, or whether satire be a legitimate engine of reformation, are inquiries with which I will not here meddle. But it will surely be allowed, that the author's plan is not strictly his own. He was preceded even by the writer of the *Baviad* and *Mæviad*. And as to his satire, it would be difficult to shew, that he has surpassed in severity "the seraphic Cowper." In my apprehension, the *novelty* of the *Pursuits of Literature* consisted in the author's devotion of very extraordinary talents and erudition to the service of his country; in times when the friends and professed guardians of literature were either criminally inactive, or aiding the cause of disaffection and infidelity. The work is justly described by its author as "a Conversation on the various subjects of Literature, in a very extended sense, as it affects public order, regulated government, and polished society." (p. 12.) "It was written... simply and solely as the conduct of the persons alluded to, or the manner of their compositions, or the principles of their writings, tend to influence and affect the learning, the governments, the religion, the public morality, the public happiness, and the public security of this nation." (p. 42.) "I must assert," says the author, "that Literature, well or ill conducted, is THE GREAT ENGINE by which, I am fully persuaded, all civilized states must ultimately be supported or overthrown." (p. 161.) Consistently with these professions, the names reprobated in the *Pur-*

† Vide "Remarks on the *Pursuits of Literature*, in a Letter to the Author," dated Cambridge, May 1, 1798. It is the production of a polite and accomplished scholar. A Reply to the Remarks was published in June, 1798.

* "MAGISTERIAL. Such as suits a master." JOHNSON.

suits of Literature (I name but a few) are those of Gilbert Wakefield, Horne Tooke, Holcroft, Belsham, Peter Pindar, Godwin, Geddes, Darwin, R. P. Knight, Lewis. Had these men offended purely as critics, novelists, historians, poets, logicians, and translators, the main character and value of the work I am attempting to appreciate, would have been lost. But its plan is essentially different from that of its most distinguished predecessors. The design, for example, of the *Dunciad*, was exclusively literary. Who cares, at this distance of time, about Gildon, Roome, Welsted, or Smedley? Who even knows that such men ever existed? What they were in Pope's times, Laura-Maria, Jerminham, Fellowes, and all mere writers of verses, are now. The heroes of the *Dunciad* are not the heroes of Covent Garden and the Old Bailey. You know too well, that in this age, literature has assumed a new and tremendous character; and that the Anti-Christian conspirators of the last century effected the convulsions of Europe by first revolutionizing letters; which they valued exactly as they valued the sabre and the bayonet.

Let us not be so ungrateful as to forget him who *first* detected the insidious designs of Doctor Geddes; unveiled the foul mysteries of the Dilettanti Society; held up to his country's abhorrence the offences of the senatorial author of the *Monk*; laid bare the alluring depravity of Darwin; characterized the malignant and seditious lampoons of Peter Pindar and of Gilbert Wakefield; exprobrated the gratuitous profligacy of the *Rev.* Dr. J. Warton, and of the commentators on Shakspeare; exposed the offensive inquisition of the Royal Society; and passing onward to higher objects of reprehension, uttered a warning voice, obeyed perhaps by the dissolution of the Catholic College in the King's house at Winchester. Nor was that voice unheard in our academic groves and retreats. Can you

forget, Sir, the author's most impressive admonition to the governors of Eton and of Cambridge? His pointed reference to the luxury of the French and Italian ecclesiastics? His intelligible allusion to the hierarchy of England, and to the moral habits of the clergy?

Then, on the other hand, who are the persons to whom the author of the *Pursuits of Literature* awards the applause and gratitude of their country? First in the list stand the names of his great master Edmund Burke, and of Burke's compeer, the son of Chatham*: and of the many illustrious statesmen who walked in their school. And need I repeat the eulogies bestowed upon Bishops Horsley, Hurd, Douglas, Watson, and Porteus? Upon Sir William Jones, Maurice, Bryant, Vincent, Blayney, King, (William) Gifford, Rennell, Cumberland? Are Beattie and Cowper forgotten? Has he passed over the important works of Baruel and Robinson? And surely I need not remind the Editor of the *Christian Observer*, that in the performance which he has depreciated (I am persuaded) by inadvertence, may be found a highly honourable tribute to the personal character and writings of Mr. Wilberforce, and to the moral patriotism of Mr. Gisborne. Mrs. H. More too is mentioned with approbation†.

One object of the *Pursuits of Literature* was indeed to illustrate the alliance between false taste and corrupt principle; and to point out the influence of this connection upon the public tranquillity. That the work has been read merely as a literary lounge, may be proved, I suspect, by the example of the critic who reviewed the *Temple of Truth*. And a female correspondent in your number for June (the fatal number!) seems to think, that the "celebrated work" was a mere book of taste. Let me assure Ne-

* The author's unfavourable insinuations respecting Mr. Pitt referred exclusively to his private character.

† Vide "*The Shade of Pope*," &c.

kayah, that a Briton living to this hour, under the protection of our yet inviolate government, and talking of the *beauties* of the Pursuits of Literature just as one talks of the favourite passages in the Lay of the Last Minstrel, is like a magistrate who studies the game laws with a view to criticize their diction. Such a magistrate would be enviably popular among the poachers. I own that if I imagined all my countrymen capable of uttering a complaint similar to that of Nekayah, I should forget Elizabeth and Anne, and earnestly wish for the establishment of the Salique law in England. The ladies might then be directed by some rude Imlac to study certain satires of Pope and Dr. Young, &c. That the work, "the beauties of which are entirely hidden, except from the classical reader," was from its first appearance graciously received by the unwise as well as the wise, I have had some opportunity of ascertaining; and this circumstance may have irritated those who do not like (and who can wonder?) to clap with the million. Their irritation has possibly discovered itself in lowering the work to a point of depression, which, had they applauded alone, it never would have reached. But Dr. Johnson informs us (*Life of Pope*) that the Rape of the Lock is praised by every reader, "from the critic to the waiting maid;" yet what learned depressor of the Pursuits of Literature but is familiar with Ariel and Zephyretta? I trust, Sir, that my tide of argument flows boisterously upon your conscience.

I devoutly wish, that your critic had left the castigation of the *pursuer* (as he was called by an afflicted gentleman who obtained himself the name of the *Progressionist*) to the "haberdashers of points and particles *." As it is, I have only to hope, that before this address arrives, you have resolved upon what our earlier writers term a palinody.

* Declaration prefixed to the Dunciad.

I exhort you, Sir, to attempt the revivification of the murdered patriot. And do not dream of quieting your perturbed conscience by saying, as Macbeth said of Duncan, "After life's fretful fever he sleeps well."

If you will not strive to awaken him, may the vacant chair at your feasts be occupied by his blood-boltered spectre! I already see you start from your once calm slumbers, and stalk about the chamber, exclaiming in disordered accents, "Yet, here's a spot!—out—this is a sorry sight!—Look, where it comes again—Shake not thy gory locks at me."—I pity you not. I will practise no exorcism. May your nights be hideous, till recantation expunge your crime!

But I have been playful too long. To be playful in times such as these, is too much like

"Laughing wild amidst severest woe."

Since the Pursuits of Literature was published, the course of events in Europe seems to have strangely confirmed the views entertained by its author respecting the projects and ambition of France. "We must never for a moment forget, that the object of France, from her first Revolution, has been, and is, to change the government in every state in Europe, and in every other part of the world which she can pervade or influence. Look in Germany, in Belgium, in Italy, in Switzerland, in Spain, in the isles of the Eastern and of the Western Archipelago: cast your view, broad and unrestrained, from the dominions of the Porte to the banks of the Ohio or the Mississippi; not a state, not a fortress, not a work, not a fragment of nature or of art, not a cliff, not a torrent, not a precipice, but has felt the shock and impulse of revolutionary terror. *Abyssus abyssum invocat!*" (P. of L. p. 430.) Is this declamation! mere accumulation of metaphor! I will only detain you while I repeat the names of Austerlitz, Auerstadt, and Freedland; and close my feeble apology, by ex-

pressing an opinion to which, whether just or otherwise, I yet adhere; that, with the exception of the writings of Edmund Burke, the Pursuits of Literature is the noblest and most successful effort of literary patriotism, that has hitherto been witnessed in this nation.

I am, &c.

4th Sept. 1807.

OBTESTOR.

P. S. Since the above was written, I have read with deep interest the View of Public Affairs as given in the Christian Observer for August; which amply confirms the opinion I have ever entertained, that the political principles of your work are essentially the same with those enounced, illustrated, and defended in the Pursuits of Literature. The language and manner of the two patriots is almost identical. In labouring to awaken the slumbering energies of your countrymen, like your precursor and ally, (I use the epithets he applied to Mr. Wilberforce as a Christian Philosopher,) you are "vehement, impassioned, urgent, fervid, instant." You too have walked in the school of Burke, and held converse there with his accredited representative *. I therefore crave your permission to occupy the remainder of this paper by a citation which may co-operate with your own exhortations. "Can any of us see what we have seen, and not labour to avert it from our country? If I could conceive a man of less political significance than myself, (not from my endeavours, but from my situation,) I would call even on him for assistance. But I could also add still more fervently, that if all and

* Vide Review of the Dangers of the Country.

each of us, who *feel* the time, and the power of these days of darkness and of desolating tyranny, can be persuaded in the spirit of seriousness and of temperate national piety, "to offer up prayers and supplications, with strong cries unto *Him, who is yet able to save us from death;*" who knows but that we may yet be heard, in that we have feared?

"The object, the undiverted object of France, is *the overthrow of England!* Nos NOSTRAQUE, the form of our government, the fundamental laws, and the principles by which property is acknowledged and secured." "We have every thing to lose. We have our own form of government, comfort, protection, honour, security, and happiness. The price of preserving them is indeed great, very great; but the price of anarchy, reform, and *inextricable* confusion, would be greater beyond all calculation. We have a foe powerful, and perhaps unrelenting. The most ardent wish of my heart is a SECURE PEACE, after a war for ever to be deplored, bloody, fatal, and expensive beyond all example; but which I always believed, and still believe, to have been INEVITABLE. We have *still* many and great resources; but the times never called with so loud and so commanding a voice for wisdom, discernment, and integrity, and for an economy rigid and undeviating, *on the parts of our governors*. The times call equally for obedience, *systematic acquiescence* under temporary pressure, alacrity in defence, and vigilance, and loyalty, and STEADINESS, *in all the subjects of this land*. WE ARE NOT LOST IF WE CONTINUE FIRM." (Pursuits of Literature. Dial. iv. Notes f and g. Written in 1797.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

IN the Press:—*A Survey of Devonshire*, by Mr. VANCOUVER:—*A Survey of Cheshire*,

by Mr. HOLLAND:—*A Survey of Invernesshire*, by Dr. ROBERTSON:—*Sketches of the State of Rustic Society and Manners in Con-*

naught, by Miss OWENSON:—two volumes of *Sermons*, by Dr. MASON, of New York; and a Translation of an enlarged edition of FOURCROY'S *Elements of Chemistry*.

Preparing for the Press:—An Account of Lord VALENTIA'S Travels in Asia and Africa:—A new edition of *Ames's Typographical Antiquities*, by Herbert, with large additions and copious notes, by the Rev. T. F. DIBDIN:—An English edition of *Voyage Pittoresque en Espagne*, with impressions of the original plates by DULAU and Co.:—An English translation of Schmidt's *History of Germany*; and an uniform edition of the various works of Bishop HORNE, with the Life of the Bishop, by Mr. Jones.

MR. CHARLES BELL'S Lectures on Anatomy commence on the 2d of October; Dr. BADHAM'S, on the Practice of Physic, Chemistry, and the Materia Medica, on the 7th of October; and Dr. RIED'S, on the Theory and Practice of Medicine, on the 5th of October. At St. Thomas's Hospital the Lectures on Anatomy and Surgery, by Mr. CLINE and Mr. ASTLEY COOPER, commence the 17th of October; and those on the Principles and Practice of Surgery, by Mr. COOPER on the 5th of October. At Guy's Hospital, the Lectures on the Practice of Medicine, by Dr. BABINGTON, and Dr. CURRY, commence on the 2d of October; on Chemistry, by Dr. BABINGTON, Dr. MARCET, and Mr. ALLEN, on the 3d of October; on Midwifery, &c. by Dr. HAIGHTON, on the 5th of October; on Pathology, Therapeutics, and Materia Medica, by Dr. CURRY and Dr. CHOLMLEY, on the 6th of October; on Physiology, by Dr. HAIGHTON, on the 7th of October; and on Experimental Philosophy, by Mr. ALLEN, in November. Clinical Lectures will be delivered by Dr. BABINGTON, Dr. CURRY, and Dr. MARCET.

On the 11th of August the Annual Sale of His Majesty's Merino sheep took place. Fourteen four-toothed rams sold at from thirteen to thirty-seven guineas; two six-toothed rams at thirty-three and forty-one guineas; seventeen full-mouthed ewes at from eleven to thirty-one guineas; four six-toothed ewes at from ten to fifteen guineas; and six aged ewes at from ten to twenty guineas.

The Rotherhithe and Croydon Canal which was begun about five years ago, is now nearly finished.

FRANCE.

Considerable attention has lately been

excited at Paris by a project for rendering that city a sea port, and for bringing up to it vessels direct from the ocean.—M. Ducrest has endeavoured to demonstrate, 1. That small vessels are better, for carrying on trade in than large ones, even for distant voyages: so that a depth of water of seven or eight feet, is fully sufficient to render Paris equal to Cadiz, Marseilles, and the greatest maritime cities. 2. That a canal not dug into the ground but formed by two banks, may *easily* be formed; and this may be made as broad as the architect thinks proper: at a *very small expence*, and without any great obstacle. 3. That to find water enough to fill this canal, and to raise it to the highest parts of such a construction, nothing more is wanting than to raise it from one level to another, seeing there is water in plenty at the mouth of the river, and thereby supplying the upper districts where it is wanting.—This gentleman does not confine his attention to Paris, but proposes to extend his maritime communications to all the inland cities of France. But, as he has undertaken first to enable the metropolis of the great nation to rival our *little town* of London in shipping, dock-yards, and foreign commerce, we shall wait till he has completed this undertaking, before we report on his further projects.

The Emperor has founded, at Marseilles, a professorship of the Arabic language; to which he has appointed Don Gabriel, formerly missionary at Cairo, with a pension of 8000 francs.

A work has been announced at Paris with the following title, "Voyage and Discoveries in the South Seas, undertaken by command of his Majesty the Emperor, by the corvettes *Geographe* and *Naturaliste*, in the years 1800, 1801, 1802, 1803, and 1804, published by command of the Emperor; compiled by M. Peyron, naturalist to the expedition and correspondent of the Institute of France;" in two volumes 4to. with forty-one charts.

The first and second volumes of the *Asiatic Researches* have been translated into French, and printed at the Imperial Printing office.

Coal is actually worked in forty-seven Departments of France, and its existence has been traced in sixteen others.

GERMANY.

Mr. Wilberforce's *View of Christianity* has been translated into the German language.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

SERMONS, on different Subjects. By the Rev. John Hewlett. 3 vols. 8vo. 9s. boards.

A Sermon, on the Translation of the Scriptures into the Oriental Languages, preached before the University of Cambridge, May 10, 1807. By the Rev. Francis Wriarham. 3s. 6d.

Lectures on the last four Books of the Pentateuch, designed to shew the Divine Origin of the Jewish Religion, chiefly from internal Evidence. In three Parts. Delivered in the Chapel of Trinity College, Dublin, at the Lecture established by the Provost, and senior Fellows, under the Will of Mrs. Anne Donellan. By the Rev. Richard Graves. 2 vols. 8vo. 16s.

A Charge, delivered to the Clergy of the Diocese of Gloucester, at the Annual Visitation of that Diocese, in the year 1807. By George Isaac Huntingford, Bishop of Gloucester. 8vo. 1s.

Causes and Consequences of the French Emperor's Conduct towards the Jews, including Official Documents, &c. and a Sketch of their History, &c. with Considerations on the Prophecies. By an Advocate for the House of Israel. 12mo. 3s. 6d.

MISCELLANEOUS.

The Lives of British Statesmen. By John Macdiarmid, Esq. with Plates. 4to. 2l. 2s. bound.

Memoirs of the Life of the great Condé, written by his Serene Highness Louis Joseph De Bourbon, Prince de Condé, with notes. Translated by Fanny Holcroft. 8vo. 9s. bound.

An Appeal for Justice in the Cause of Ten Thousand Poor Children, and for the Honour of the Holy Scriptures; being a Reply to the Visitation Charge of Charles Daubeney, Archdeacon of Sarum. Third edition, with additions. By Joseph Lancaster. 2s.

The State of France, during the years

1802,-3,-4,-5, and 6; containing particulars of the treatment of the English Captives, and Observations on the Government, Finances, Population, Religion, Agriculture, and internal Commerce of that country, with Anecdotes illustrative of the Character of the Chief of the French Government. By W. T. Williams, Esq. 2 vols. 8vo. 10s. 6d. bound.

A Dictionary of the Ancient Language of Scotland, with the Etymons; containing the Cognate Words in the different Languages. By Robert Allan, Surgeon. No. I. 4to. 2s. 6d.

Ancient Indian Literature, illustrative of the Researches of the Asiatic Society, instituted in Bengal, January 15, 1804, from original Manuscripts. 10s. 6d.

Letters on Capital Punishments, addressed to the English Judges; by Beccaria Anglicus. 8vo. 2s. 6d.

A Reply to the Essay on Population, by the Rev. T. R. Malthus, in a Series of Letters. To which are added Extracts from the Essay, with Notes. 8vo. 8s. bound.

Camden's Britannia, 4 vols. folio. 16l. 16s. by Richard Gough, &c.

A Chronological Register of both Houses of Parliament, from the Union in 1708, to the Third Parliament of the United Kingdom of Great Britain and Ireland, in 1807; by Robert Beatson. 3 vols. 8vo. 31s. 6d. bound.

A Journey from Madras, through the Countries of the Mysore, Canara, and Malabar; performed under the orders of Marquis Wellesley, Governor General of India, for the express purpose of investigating the State of Agriculture, Arts, and Commerce; the Religion, Manners, &c. &c. &c. in the Dominions of the Rajah of Mysore, and the Countries acquired by the Honourable East India Company, in the late and former Wars, from Tippoo Sulthan. By Francis Buchanan. 3 vols. 4to. 6l. 6s. Fine 9l. 9s. bound.

RELIGIOUS INTELLIGENCE.

TARTARY.

THE Edinburgh Mission Society have received letters from their Missionaries at Kars, dated the 13th of May, at which time

they were all in good health, and were taking the most effectual measures in their power to guard against the dangers to which the hostile disposition of some of the Mohammedans towards the Russians was likely

to create. Katagery, the young sultan, was perfectly recovered, and was indefatigable in his endeavours to persuade his countrymen to embrace Christianity. There is reason, it is said, to believe, that several are convinced, and would openly profess the Gospel, were it not for the terror in which they are kept by their bigotted chiefs. Both Abdy and Shellivy continue friendly. The latter comes frequently to see the Missionaries, but generally takes some bye-way, that he may not excite the jealousy of the chiefs. It is feared, that both he and Abdy persuade themselves that they may believe one religion and profess another. They suppose, perhaps, that the violence of the Mohammedans and the tyranny of their chiefs, will, at the last day, afford them an apology for this strange inconsistency. Mr. Brunton states that Abdy is useful in giving intelligence of what is passing in the country, by which they have been enabled, on different occasions, to disconcert the plans of their enemies. The children are said to be making progress in their education. Some can read the Bible and write a little, and, it is hoped, will soon be qualified to be teachers of others.

METHODIST CONFERENCE.

The Sixty-fourth Annual Conference of the Preachers late in connexion with Mr. Wesley, met at Liverpool, on the 27th of July, 1807.

The numbers of which the Society consists, are stated to be, in Great Britain, 118,515; in Ireland, 24,560; at Gibraltar, 40; in Nova Scotia, New Brunswick, and Newfoundland, 1,418; in the different islands of the West Indies, 261 white persons and 12,898 coloured persons and blacks; in the United States, 114,727 white persons and 20,863 coloured persons and blacks: Total 300,864.

Eighty-one new Chapels are now building, or to be built in the ensuing year.

Some regulations were adopted at the Conference for promoting the respectability and usefulness of their foreign missions. One of these is as follows: "The Conference determines that none of our Preachers employed in the West Indies shall be at liberty to marry any person who will not previously emancipate, in the legal methods, all the slaves of whom she may be possessed: and if any of our Brethren there, already married, have by such marriage or in any other way, become proprietors of slaves, we require those brethren to take immediate and effectual steps for their emancipation." It is impossible not to ap-

plaud the motives which have dictated this Resolution. But we hope, for their own sakes, that some caution will be used by the Preachers, both in publishing it and in giving it effect. The Conference seem hardly aware of the deep rooted prejudice and wakeful jealousy, which prevail in the West Indies on this subject. Nor could they perhaps have taken a more effectual method of exciting the inveterate hostility of all West Indian proprietors, than by publishing in the Islands a Resolution which implies the absolute unlawfulness of Slavery. Neither do they seem aware of the extreme difficulties which the legislatures of some of our islands have, with a refinement in the art of oppression, placed in the way of the emancipation of slaves, even when the owner is anxious to free them from the yoke of servitude. We are far from wishing the Conference to desist from asserting the benevolent principle of their Resolution. We have it in view merely to point out to them some circumstances, and we could mention others, which may be found materially to interfere with their acting upon it, without some qualification, in all cases that may occur.

The judgment of the Conference being asked with regard to Camp-meetings; (see Christ. Observ. vol. for 1802, p. 667), an opinion is given "that even supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief; and we disclaim all connexion with them." A fear is also expressed that their people have not been sufficiently cautious respecting the permission of strangers to preach to their congregations; and they therefore direct that no strangers from America or elsewhere, be suffered to preach in any of their places, unless he come fully accredited." We are always glad to remark any circumstances which promise to contract the range of irregularity among any denomination of Christians.

A Resolution has been adopted at this Conference, directing the exclusion from their Societies, without partiality and without delay, of all barbers who shave or dress their customers on the Lord's Day; and with a view to preserve their Societies from heresies and erroneous doctrines, it is ordered that "no person shall be permitted to retain any official situation, who holds opinions contrary to the total depravity of human nature, the divinity and atonement of Christ, the influence and witness of the Holy Spirit, and Christian holiness as believed by the Methodists."

MISSIONS OF THE UNITED BRETHREN.

By letters from *Paramaribo*, in *SOUTH AMERICA*, a very distressing occurrence is announced to have taken place at *Hoop*, on the *Corentyn*, on the 18th of August, 1806. About two in the afternoon, while the Missionaries were taking some refreshment, a fire broke out which consumed all the houses in the settlement, with the church and Missionaries' dwelling. The only articles saved were their books, most of their clothes, some gunpowder, and two barrels of flour. All their tools and other stores and provisions were destroyed. The fire is supposed to have been occasioned by some incendiaries. The distress to which this event has reduced the Missionaries is stated to be very great; and the Brethren's Society, for the furtherance of the Gospel, call on their friends to come to the relief of the Missionaries and of the Christian Indians at *Hoop*, who by this dispensation have lost their all: and to enable them to rebuild the settlement, which it cost the Brethren infinite pains to establish at first among these roving heathens. The Brethren's mission to South America began in 1738. In 1748 that among the Arawacks and other native Indian tribes was established; and its history is said to furnish, perhaps, more instances than any other of men not loving their lives unto the death, but who, in the most unhealthy climate, and under the severest trials, sacrificed themselves gladly in the service of God, that they might win the heathen to Christ. The peculiar difficulties, it is observed, attending the establishment of a well regulated congregation of believing Indians, make it the more desirable, that nothing should occur, through delay, to occasion their relapse into their former roving life. Any donation will be thankfully received, and conscientiously devoted to this particular purpose by the Treasurer, 5, St. Andrew's Court, Holborn; Mr. Latrobe, 10, Nevil's Court, Fetter Lane; and by all the Ministers of the Brethren's chapels throughout the kingdom.

Several interesting articles relating to the Mission in the neighbourhood of the *CAPE OF GOOD HOPE*, are inserted in the periodical accounts which have lately been published of the Brethren's Missions among the heathen. The Dutch Governor Janson had applied for a Missionary from the Brethren's settlement at *Bavians Kloof*, to reside at the camp with a view to preach the

Gospel to the Hottentot soldiers and their families; and one was accordingly sent on this service, who continued to labour in it from May, 1805, till the capture of the colony by Sir David Baird, in January, 1806. The diary of this Missionary contains much that could not fail to gratify our readers; but we must confine ourselves to a few extracts:

"At the request of several persons, seconded by an application from Colonel Lesueur, I began to keep school with sixteen children. The parents brought them first to visit me, when I wrote down their names. In the sequel more came and requested the same favour. I now keep school four times a week; and as often as the military exercises will allow, meet the up-grown people in the evenings on the week-days, to instruct them in the Christian doctrines. On Sundays we have public worship, and the remainder of my time is employed in visiting the people in their huts, and attending the sick."

"On the 17th of September, 1805, a large company attended the evening meeting. There seemed to be great emotion among them, but our hope and courage is sometimes apt to sink, when we consider the bad example they have in many of the inferior officers, who curse and swear all day long; and by their wicked life and conversation help to fortify the kingdom of Satan; though there are among them also, a few, who love to hear the Word of God, and desire to become savingly acquainted with Jesus Christ as their Redeemer. Our evening-meetings are in general well attended, and frequently by the officers."

"29th of December. The service was attended by a numerous auditory. I had cleared my whole cottage to receive them. Colonel Lesueur, with several other officers, and their ladies, sat in our bed-chamber, and the people crowded the room quite close to the little table, upon which I placed my Bible. I spoke on the Gospel, describing the inexpressible happiness of those, who see Jesus with the eyes of faith, and know him as their salvation. To such, bodily sight is not wanting, but they have a divine conviction of the truths revealed in the Word of God concerning him. The Spirit of God gave witness to my weak testimony, and this was a truly blessed day for us and our Hottentots."

"I visited all the huts, and as well as I was enabled, by the grace of God, endeavoured to explain to the heathen, that we were on the eve of entering into a new year,

and ought to examine ourselves, how we have spent the time past, for the benefit of our souls, &c. At eight in the evening, a large company of men, women, and children assembled in my cottage; and the officers having commanded, that strict order should be observed, all was silence and attention. I spoke in weakness, according to the words of our Saviour, 'Be ye like unto men, that wait for their Lord,' on the happiness of those, who love him and wait for his glorious appearing, and the misery of all who know him not. We then fell on our knees, and entreated him to pardon our many sins, known and unknown, commending ourselves, with the whole Unity of the Brethren, and all his people every where, among Christians and Heathens, to his mercy and protection. I was more than once obliged to stop during this prayer, on account of the loud weeping of the people, and to give vent to my own feelings. Thus we entered into the new year, with prayer and praise, in reliance upon the pardon, love, and support of God our Saviour, to whom be glory for ever and ever."

An account is given in this Diary of the capture of the colony by his Majesty's arms. The pleasing testimony which it bears to the humanity and good discipline of our troops, and the picture which it affords of some of the miseries attending invasion, under even the most favourable circumstances, induce us to extract a considerable part of it.

"7th Jan. 1806. In the morning, about eight o'clock, a violent cannonade commenced; the very mountains, and the earth under our feet seemed to tremble. It lasted till night, when we heard that the British troops had made good their landing, which account filled every body with consternation.

"8th. In the morning the battle commenced; and on the 9th, one express after the other arrived, and announced that the English had landed in very great force. Towards evening 35 deserters from the twenty-second battalion of Dutch troops came armed to our huts, and behaved in a very riotous manner. Lieut. Vissing had not force enough to repel them, and they obliged him to give them victuals and drink. They even went so far as to threaten to fire the camp, in case the English came to take it, and make them prisoners. We spent the day in terror and dread of these wicked men, and kept on the watch till ten at night, when sleep overpowered us, and we went, tho' under great apprehensions

for our safety, to bed, only keeping a candle burning. Between eleven and twelve there was a thundering rap at our door. Our Hottentot maid waked us, crying, "Get up immediately, for there is a terrible host of people descending from the mountain towards us, and they are certainly the English." We were somewhat frightened, rose and dressed ourselves in great haste, and commended ourselves in prayer to God. We said, "O Lord, we wait with resignation to see, what is Thy will concerning us poor helpless sheep; we are in Thy hands." We then placed two lighted candles upon the table, and set our door wide open. In a short time about five hundred men arrived; they ranged themselves close to our cottage in two divisions, occupied all the streets and began by two and two to enter into the huts, and make prisoners of all they found in them. A corporal and private stepped into our cottage; I bid them good evening in English, upon which the corporal shook hands with me. I informed him, that I was one of the Brethren's missionaries from Bavianskloof, and that the mission had enjoyed the favour and protection of both the English and Dutch governments. He answered, "That's well, I know something of your people." I then asked him, whether he came as an enemy or a friend. He replied, "*We come as friends: The Cape-town and Colony have this night surrendered to the English, and therefore you are now British subjects, and our friends. And as you were not afraid, but kept your doors open to receive us, we consider you as an honest man, and you have nothing to fear.*" Glad and thankful indeed were we to hear these words. The corporal then enquired, whether we had any Frenchmen or other people in our cottage, which we assured him we had not, and that myself, my wife, and maid were the only persons in it. Upon this he said, "Your word is enough, I will not search." He then asked for some bread, which we gave him, with meat and wine, which he offered to pay for, and I had some trouble to make him take back the money he had put down. He then retired, and others entered, to whom we gave to eat and drink as long as we had any thing left.

"Having secured all the prisoners, our good friend, Lieutenant Vissing, came to bid us farewell, and with sorrow we saw him marching off, guarded by a party of English with fixed bayonets. We were now left alone in the Camp; but I requested the Corporal, that he would represent to the commander, that it was necessary to

leave some soldiers as a patrol, that the camp might not be fired by deserters and other vagabonds, who were in the neighbourhood, and upwards of forty huts, which might be of service to the English, be wantonly destroyed. At day-break I saw a few English about the Camp, but not a sufficient force to keep off stragglers. Thus ended a night, which I shall never forget. In the morning a dead body lay at our door. It was one of the above-mentioned thirty-five deserters, who was murdered by his comrades; another of them who was making off, was shot by an English soldier through the arm, and left at our disposal. We got the dead body buried about nine o'clock.

"10th. In the morning, the camp began to swarm with vagabonds of every description, black slaves, and deserters, who went into and plundered every hut. At length they became so audacious, that they broke into the officers cottages, and stole fire arms and every other article they could lay hands on, arming themselves, and boasting, that they would come in the evening, fetch us out of our cottages, and set the whole camp on fire. I considered what I should do under such circumstances, and as they grew more and more insolent, I resolved to retreat to a good friend, about an hour's walk from the camp, a Mr. Von Kerston, who always approved himself as a friend to the mission. To him I represented the danger of our situation, and requested him to grant to me and my wife, an asylum on his premises. He expressed great pity for us, and immediately sent a waggon with six horses to fetch us and our goods."

We will give only one more extract.

"24. The Hottentot battalion marched as prisoners of war to the camp on Lisbeck's river, where we visited them. As soon as we entered the camp, they ran to meet us, and rejoiced like children when they see their parents. A corporal, Andrew Willen, addressed me thus: 'In the late battle I thought on the words you spoke in your last sermon, before we marched to meet the enemy, when you described the happiness of those who were savingly acquainted with Jesus as their Redeemer, and the dreadful state of men, who suffer him in vain to call, Come unto me and I will give you rest, and how afraid the latter were to die. When the bullets were flying about my head, I cried in my heart, O Lord Jesus! forget not my poor soul in this time of danger, and he heard and saved me, and I now come to thank you for your words, &c.' Our worthy colonel came, embraced me, saying, 'Happy are you, my dear friend, in this evil world.'

"27th. I went to Cape-town, and first waited upon our former worthy friend Governor Jansen, but found him so pressing-ly engaged, that I could not speak with him, and therefore left a letter for him. I then proceeded to our new English governor, Sir David Baird, and delivered to him a letter recommending the mission to his favour and protection. I received a kind answer, assuring me and my brethren, of his good-will and regard for the welfare of our undertaking."

A highly affecting account of the behaviour of three Hottentot Soldiers, previous to their execution, is too long for insertion in this month's Number; but we hope to find a place for it on some future occasion.

(To be continued.)

OBITUARY.

CHARACTER OF MR. FOX.

(Continued from p. 559.)

THE secession of Mr. Fox from parliament was by no means approved by all his political friends, and it was neither uniform nor of very long duration. He appeared in his place on the occasion of the Triple Assessment Bill. His constituents instructed him to make opposition to it; and he was cheered by some

not very decorous plaudits as he entered the house for the purpose of condemning the new financial measure of his great political antagonist. The finances of Great Britain had now become her weakest part. Her navy had been every where triumphant. Her military strength had been improved by the creation of a great body of Volunteers, and though the continental war was generally unsuccessful, her colonial

territories had been enlarged. The enemy was thought to calculate on the early failure of our pecuniary resources ; and under these circumstances, the great mind of Mr. Pitt saw the necessity of rendering the country as invulnerable on the side of her finance as she was on every other quarter. Only three modes of raising the large annual sum now meditated in the way of war tax, could easily be imagined ; namely, first, a general tax on capital ; secondly, a tax on income ; and thirdly, on expenditure. A tax on capital would necessarily lead to a disclosure which would be unwelcome, and there would be much difficulty in estimating it. A tax on income would also lead to disclosure, and would be particularly obnoxious to the mercantile world. A tax on every man's expenditure seemed liable to less objection, especially if any criterion already existing could be resorted to as the means of regulating its amount. Mr. Pitt assumed that the sums paid on the score of assessed taxes would furnish the criterion in question, and an assessment tripling the former amount in some cases, and even quintupling it in others, subject to various abatements, was proposed. One great objection to this tax seems to have been its liability to fall off after a few years. In the first year of its imposition, the tax being estimated by the amount of servants, horses, carriages, &c. which had been antecedently kept (certainly a very harsh mode of settling it) could not fail to be productive ; and the criterion might be tolerably just, but in subsequent years many of these articles would be much more sparingly used ; the criterion therefore would become less and less perfect, and this important branch of revenue would at length break down. Mr. Fox condemned the measure, both in its principle, and in many of its details, with all that severity which he knew so well how to employ. The bill served the purpose of the day. It was succeeded by

the Income Tax, certainly a much stronger measure, which Mr. Fox likewise opposed, and that tax was supplanted by a tax on Property, a tax susceptible of fewer mitigations, but far more productive, as well as somewhat more secure. When Mr. Fox came into power, the existing Property Tax not only was continued ; it also was much increased.

But the attendance of Mr. Fox in parliament was called for by various questions of a very important nature. The union with Ireland engaged his serious attention, and was opposed by him chiefly on the ground of the means by which he considered it as having been effected. He said that it was carried by influence and management, and was not agreeable to the body of the Irish people. He particularly objected to the principle of the pecuniary remuneration given to the proprietors of disfranchised boroughs, a point on which he and Mr. Pitt had always differed, when subjects of parliamentary reform had come under discussion.

The state of continental affairs also furnished a subject which could not fail occasionally to draw Mr. Fox from his retirement. The war with France had for some time been nearly hopeless. Even the sanguine mind of Mr. Pitt had begun to droop. A motion for negotiation made by one of his own friends *, and warmly supported by Mr. Fox, had indeed been negatived ; but at two subsequent periods, overtures were made to the French government, and though the negotiations, both at Paris and at Lisle, had failed through the extreme unreasonableness of the French, yet it might from this time be fairly affirmed, that we could no longer continue to represent the government of France as incapable of maintaining the relations of peace and amity, or deny that a treaty even with the French regicides might be made, without

* Mr. Wilberforce.

prejudice to the dignity of the British parliament*. A very singular offer to negotiate was, however, not long afterwards, addressed to his Majesty himself, by that extraordinary individual who now had begun to administer the affairs of France. The debate on this letter called forth all the talents of the minister, as well as of the great English oppositionist; and it may not be unwelcome to our readers, to have their attention drawn in this place to the circumstances of the rise of Bonaparte, and to the views entertained of him in England, at the important era of which we are now to speak.

Bonaparte was a soldier of fortune during the revolutionary troubles of France, and he was duly subservient to all the views of the Directory. He was unsparing in the effusion of blood, and peculiarly laconic in his description of the instant vengeance which he wreaked on the foreign enemies of liberty and the republic. Having conquered Italy, he was ambitious to set his foot in Egypt, and he encouraged his soldiers by the hope of French lands, which they were to possess after the short concluding expedition which he had projected for them. The Egyptian adventure proved not so fortunate as he expected. The hero of Acre, with a mere handful of men, checked him in his romantic progress, and deprived him of the reputation of being Invincible. This expedition, however, was in the eyes of Englishmen, still more prejudicial to his moral than to his military character. He invaded a country with which he was professedly at peace, and in his way to it, he took an island which he had not the shadow of a right to capture. He exercised much cruelty towards the people of Egypt. He is believed to have massacred some thousands of his prisoners in cold blood, and to

have ordered many of his own sick to be dispatched by poison. But the impiety of his character was still more strikingly conspicuous. He had on other occasions complimented the Pope as the vicar of Christ. He now did equal honour to the religion of Mahomet. "People of Cairo (said he, in a proclamation under his own name) entertain no fear for your families, your houses, your property, and above all, for the religion of your Prophet *whom I love*." "Cadis, Cheiks, Imams, tell the people that we are the friends of true Mussulmen. Did we not destroy the Pope who saw that it was necessary to make war against the Mussulmen, and the Knights of Malta, because those foolish men thought that God wished war to be carried on against the Mussulmen?" "The French respect, more than the Mamelucks, God, his Prophet, and the Koran." He even affected to be a prophet from God, endowed with supernatural gifts, and announced in their own Koran—"Sheriffs, Vismas, orators of the Mosque, said he, cause the people well to understand that those, who through any levity shall become my enemies, shall find no refuge in this world or in the next. Can there be a man so incredulous as to doubt that every thing in this vast universe is subjected to the empire of destiny? Instruct the people, that since the world existed it was written, that after having destroyed the enemies of Islamism, and *destroyed the cross*, I should come from the farthest part of the world to fulfil the task which was imposed upon me. Make the people see, that in the second book of the Koran, in more than twenty passages, that which has happened was foreseen. Let the true believers then offer their vows for the success of our arms. I could call to account each individual amongst you, for the most secret sentiment of his heart; for I know every thing; even that which you never communicated to any person: but the day will come when all the world shall see it prove

* Mr. Fox was absent on the occasion of the debate respecting the negotiation at Lisle.

ed that I am commanded by orders from above, and that all human efforts are of no avail against me."

The Turkish government was astonished at these measures of the invader. "A man, said they, of the name of Bonaparte, giving himself out to be a French General, has made war on the Turkish province of Egypt. It is impossible to believe that such a proceeding can be countenanced by the French Executive Directory. Some of his emissaries have pretended to persuade the people of Egypt, that they have been sent by Mahomet to give them perfect liberty and happiness, and to make their religion the sovereign religion of the earth; but the people have answered, that Mahomet authorizes no injustice, and that they can place no faith in such promises from those who have denied their God, and renounced their own Prophet."

On the 23d of August, 1799, Bonaparte declared, in a letter to his army, which was only to be delivered after his departure, that he had determined to return to France, *in consequence of the news from Europe*; but he added, "that the separation would only be for an instant." His affairs in Egypt were now so unprosperous, that he left directions to General Kleber to propose to the Porte preliminaries of peace. "You may even sign, said he, a treaty to evacuate Egypt, but do not execute the articles, since you may with great plausibility observe that it must be sent home for the inspection and ratification of the Directory."

After touching at his native island of Corsica, he fell in with an English fleet. His captain doubted whether to proceed, but Bonaparte, like Cæsar, trusted to his fortune, and insisted on pushing forward for the French shore. On his arrival at Paris, he heard much, and said little. A considerable reverse had taken place in the affairs of France. Italy had been recovered by the successive victories of Suwaroff. Fi-

nancial difficulties had arisen. Much ill-humour prevailed on the subject of the laws against the emigrants. Parties were divided: and the faults of the boasted constitution of the third year, a constitution to which Bonaparte had sworn fidelity, and of which he had enforced the acceptance by his cannon, had become sufficiently manifest. The only party which he courted, was that of the army. At a splendid feast given on the occasion of his return, in the Church of St. Sulpice, now converted into the Temple of Victory, he paid many compliments to Moreau, whom he had himself invited. The President of the Directory gave "Peace" for his toast, and Bonaparte "the union of all Frenchmen." The feast lasted but an hour. The General was occupied in gaining over a majority of the Council of Elders, and in overawing the five members of the Directory. The Council of Elders, under the authority of an article of the constitution, ordered the removal of their own body, as well as the Council of 500, to St. Cloud; and, by another order, certainly not very constitutional, they charged Bonaparte with the execution of their decree, with a view to which a military force was assumed to be necessary. During a debate at St. Cloud, in the Council of Elders, on the causes of this removal of the legislative bodies, Bonaparte entered the hall. "I will speak, said he, with the frankness of a soldier. You stand on a volcano, but you may depend on the devoted attachment of me and my soldiers. Plots are at this moment carrying on. The minister of police has just received the most disastrous news from La Vendee. Let us not be divided. I will be nothing but the devoted arm of the Republic." "And of the Constitution," exclaimed a member. "The Constitution!" replied Bonaparte, with vivacity. "Does it become you to invoke the Constitution? Have you not trodden it under your feet on the 18th of Fructidor, on the 22d of Floreal,

and the 30th of Prairial? The Constitution! Is it any thing else than a pretext for all manner of tyranny? The time for putting a period to these disasters is now come. Had I harboured personal designs, I should not have waited till this day. I have been solicited by the heads of different parties to take possession of the public authority." Bonaparte was urged to name the authors of the conspiracy which he had proclaimed; but his friends in the Council of Elders interposed. "The Constitution (said one of them) I respect, if by this he understood the sovereignty and the sacred rights of the people; but can that power be suffered to continue which has destroyed the national representation, and by its own authority formed a new Legislature? Away, away with those abstractions that have ruined us. Frame an executive government that shall have power to protect the people, without the power of oppressing them." The eagerness of Bonaparte carried him also to the Council of 500. A motion had been there made by one of his friends for a committee to report on the state of the nation. But it was answered by a general cry of "The Constitution. The Constitution or Death. No dictatorship. We will have no bayonets here." Lucien Bonaparte, the brother of the general, being president, called the assembly to order. It was demanded, that all the members should immediately renew their oath of fidelity to the Constitution, and two hours were consumed in carrying this vote into execution. A letter of resignation from one of the Directory was brought, and it was while the Council was occupied about the election of a successor, that Bonaparte appeared. He advanced uncovered, together with four grenadiers, all of them unarmed. The assembly was in an uproar—"Who is that?—Down with the Dictator.—Outlaw, outlaw." Bonaparte was seized by the collar and pushed towards the door, and a

dagger was aimed at him which slightly wounded a grenadier. One of his generals on the outside of the door rushed forward and carried him out. Lucien Bonaparte, the president, observed that the commotion which had taken place was natural, and that the feelings of the Council had been very much in unison with his own; but that they were bound nevertheless to presume that Bonaparte had something important to communicate, and that they ought not to entertain suspicions. The chair was taken by another person, the president withdrawing himself under the escort of a band of soldiers. Bonaparte now harangued his troops, and the presence of his brother seemed in some degree to legalize his measures. Lucien Bonaparte assured the soldiery, that a handful of members, armed with poniards, had put themselves in rebellion against a great majority of the Council of 500, as well as against the whole Council of Elders, and had resisted the constitutional decree for transferring the two councils to St. Cloud; that they had also dared to threaten the general. At the end of this speech, the troops joined with him in the cry of "Vive La Republique." A party of soldiers was now dispatched to the Council of 500. On their arrival a chief of brigade called out, "Citizens representatives, there is no longer any safety in this place; I invite you to withdraw." A delay ensuing, a grenadier officer exclaimed, "Representatives, withdraw. It is the order of the General." The deputies still kept their seats. "Grenadiers forward," were the next words which were heard, and the drums beat to the charge. The grenadiers having advanced to the middle of the hall, it was perfectly cleared.

The Republican Constitution being thus overthrown, an "intermediary" government was first appointed, and even when this was removed, the foundation of the Republic was said to have been justly laid, and only the superstructure to be about to be

changed. The people, however, instead of being any longer allowed to choose their legislature, were now permitted only to choose persons *eligible* into it. These eligibles were elected by the Senate, who held their offices for life, and the majority of the Senate was appointed by Bonaparte, and a few other individuals of his nomination. The very legislature was not allowed to debate, but a tribunate was appointed for the special purpose of discussion. The whole executive power, and the power also of originating laws, was lodged with the Grand Consul, and a complete military system was established. Thus vanished the very semblance of liberty in France.

The new government adopted many popular measures, and among these may be reckoned that extraordinary epistle which Bonaparte addressed to the King of England, inviting negotiation. The debate upon it in the English parliament was peculiarly interesting. Mr. Pitt, in a most powerful and elaborate speech, enumerated the violences and perfidies by which Bonaparte had distinguished himself, and insisted that the character of the individual from whom the offer proceeded, was an essential part of the consideration *. Mr. Fox was earnest in

favour of pacification. "You ought," said he, "to have given a civil, clear, and explicit answer to the overture which was fairly and handsomely made to you. If you were desirous that the overture should have included all your allies, you should have said so to Bonaparte; but I believe that you were afraid of his agreeing to your proposal. You were willing to negotiate before, provided your allies joined with you. Aye, but you say the people of England were anxious for peace in 1797; I believe they are anxious for it now, though the laws which you have made restrain the expression of the public opinion." He concluded, by pointedly asking, whether if the ministry had now come down to the house to propose negotiation as they had done in 1797, a majority would not have agreed in the proposition?

When it is considered how much antipathy was likely to exist at this particular moment against the character of the Grand Consul, and how

* We have heard that this speech of Mr. Pitt was industriously circulated in foreign countries, and it probably gave much offence to the Grand Consul. The partisans of Mr. Fox considered it as full of exaggerated statements, and in the light of an inflammatory oration. The following admission of the fairness of it, so far as respects Bonaparte's conduct in Italy, is extracted from a recent *Monthly Review*, a publication generally very favourable to Mr. Fox's politics; and it indicates, as we hope, a returning spirit of candour on these subjects. Mr. Belsham's *History of Great Britain*, the article under review, is written with so manifest a spirit of partiality, that we trust it is not likely to mislead the public.

"The memorable speech of Mr. Pitt, in the parliamentary discussion occasioned by the pacific overture of Bonaparte when

he attained the consulship, is here severely criticised. The ability displayed in it was universally admitted at the time, but it was considered more as a display of oratory than as a correct statement of facts. Nearly three years had elapsed since the termination of the iniquitous and treacherous career of Bonaparte in Italy; yet in all that time British subjects in general had received no other accounts of it than such as proceeded from revolutionary authors; the harangue of Mr. Pitt, therefore, produced no effect beyond the circle of his devoted partisans; and Mr. Belsham does not appear to have been undeceived when he penned the present narrative, since he represents Mr. Pitt's statements as originating in misrepresentation and malignity; whereas, as far as they regarded the progress of the French General in Italy, they fell very short of the truth. It is no more than justice to Mr. Pitt to admit that his conception of the principles, views, and aims of the French chief, was extremely correct: but the public had not been prepared for the information, and did not give to it the credit which it deserved. That Mr. Belsham should have been ignorant of these matters, at the time of writing this history, is to us a matter of surprise.

much unwillingness to confirm the power which he had so recently assumed, it will appear far from surprising that the government should reject his offer, and should even adopt a high tone upon the occasion. The tone of Lord Grenville's answer was peculiarly lofty; and especially when contrasted with the language of Bonaparte's letter, which, though indecorous, inasmuch as it was wanting in the usual forms, spoke the language of conciliation, and even of more than ordinary civility. The Chief Consul was told, in reply, that the war, from its commencement, had been just on our part. Instances of French aggression were enumerated. The necessity of a change in the general system of France was insisted on; and the conviction of such a change, it was said, could only result from experience and from the evidence of facts, the best pledge of which would be the restoration of the ancient line of Princes; though it was not to this mode exclusively that his Majesty limited the possibility of a secure and valid pacification.

The hope of peace being thus denied to the new ruler of France, he proceeded to indulge that military genius by which he has so often astonished, and has at length so nearly subjugated Europe. The law of the conscription, a species of law introduced during the period of the Revolution, furnished him with an indefinite force, applicable at all times, either to defensive or offensive warfare. Having traversed the Alps, at the head of his own army, with a most unexpected celerity, he overthrew the forces of Austria in the great battle of Marengo, and compelled her to make a separate treaty. Though discredited by the capitulation of the force which he left in Egypt, his arms prevailed wherever they were exerted on the Continent, and he seemed to be making preparations upon an immense scale for the invasion of England. He also endeavoured, though somewhat unsuccessfully, to restrain the exer-

cise of our maritime rights, and to exclude our goods from the Continent. Ships, commerce, and colonies, were among the professed objects of his ambition; but he was nearly as unfortunate on the ocean, as he was victorious on the terra firma of Europe. In the meantime Mr. Pitt's administration retired. That of Mr. Addington concluded the Peace of Amiens. And Mr. Fox, always taking the side of pacification, joined with Mr. Pitt in a vote of approbation; being opposed on this occasion by the men with whom he was afterwards united. Mr. Fox contended that we were unsuccessful in the war, and represented the peace as a bad conclusion of a course of unjust hostilities; a conclusion, nevertheless, not worse than had been deserved, and ought to have been expected. The *unsatisfactory* state in which the Continent was left, was admitted by Mr. Pitt, but some compensation for this evil was supposed by him to have been gained by the acquisitions made during the war, and by that consolidation of our strength which would arise from the union of the British and Irish Parliaments.

On the part of Mr. Addington, the peace was represented as desirable, on account of its affording a pledge of our love of peace to the people of Great Britain. They were now weary of the war, and especially of the burdens necessary to its maintenance. The citizens of London could not refrain from petitioning against the continuance of the Income Tax even while the negotiation was yet pending.

In forming our present judgment of the war of the French Revolution, the most momentous in which Europe ever was engaged, we naturally take advantage of all those events which have occurred up to this period, and we are in danger of not making sufficient allowance for the difficulties in which our statesmen were involved, at each moment of their decisions. It may, nevertheless, be fairly questioned, whether

some important errors were not committed, and whether Mr. Fox may not, in some respects at least, have given good advice to his country.

That the war in its commencement was just on our part, and very unjust on the part of France, is a point of which we have no doubt; and it seems also to have been as defensible in point of policy as most of the wars in which we have been engaged. Mr. Fox condemned it both in its origin and in every part of its progress. He affirmed both its impolicy and injustice. He censured the whole management of it. He reprehended almost every other important measure of Mr. Pitt's ministry. The nation, ranging itself under the banners either of Mr. Fox or of Mr. Pitt, was divided into two parties. Prejudice was thus excited against many truths which Mr. Fox delivered; and it will belong to the cool and philosophical historian of some succeeding time, to state, with fairness and precision, the errors of each class of politicians. Only a brief observation or two shall now be added, and we offer even these with diffidence.

First, then, events, as we think, have shewn, that our ministry trusted too much in the excellency of our cause, and had but an inadequate conception of the general corruption and degeneracy of the courts of Europe. We seem to have entered into a confederacy with the Crowned Heads on the Continent, at a time when there was a remarkable dearth, both of virtue, of magnanimity, and of talent, among the European governments. We fought for civil order and religion, but the civil institutions of Europe may be said to have sustained its feeble monarchs, rather than those monarchs to have upheld the institutions; and the religion of Christendom was little better than the infidelity of France, having for the most part become an empty name. The happy constitution of Britain ensured, however, in this country, an administration consisting of men of talents. It

was therefore important, that under these circumstances, we should be permitted to guide as much as possible any confederacy in which we might embark; and the pecuniary aid which we afforded to the Continent might serve, in some degree, to favour our pretensions. We appear however to have had little influence in some of the most important decisions, and occasionally not even to have known the intentions of the cabinets with which we were leagued. This unhappy weakness of the British influence probably resulted, partly from the smallness of the military force employed by us on the continent, and partly from the want of a man of genius, acting on the spot, and combining the military, political, and diplomatic talents so necessary for the occasion. If a William or a Marlborough had commanded a hundred, or a hundred and fifty thousand British troops on the continent, might we not have hoped for a very different termination of the contest?

The weakness of the confederacy, as well as the strength of the force opposed to us, soon appeared. We nevertheless persisted in our expectation of restoring the Bourbons. We seem to have too long indulged the hope of marching to Paris. In the first commencement of the war this hope was reasonable, but when the spirit of the whole French nation had been roused; when a great French force had become organized, and when the frenzy of republicanism had also abated; the war assumed a new character, and the question of terms became then, almost as much as at any subsequent time, the great point for consideration. We now however hoped that the finances of France would fail her. We affirmed the successive rulers of France to be incapable of maintaining the relations of peace and amity, and on this ground refused to treat. Might we not have obtained advantageous conditions of peace, though the peace might certainly have been preca-

rious, from the very weakness of some of these parties? Might we not possibly have profited upon this principle by the offer of Bonaparte; and was there not at least as good a chance that a peace thus made might be kept, as the peace which was at last effected, or as any future pacification, with the same party?

We repeat, that the war, in its origin, seems to have been just, and absolutely necessary to restrain the first wildness and even madness of the enemy. Even just wars, however, are usually too long protracted. "Agree with thine adversary quickly," is a good maxim even of worldly policy. But above all, the answer given to the letter of Bonaparte, seems to have been at least injudicious as to the manner of it. Surely the mention of the restoration of the family of the Bourbons was unnecessarily irritating, and was now become unseasonable. We are far however from agreeing with Mr. Fox, that the overture of the Grand Consul was "fairly and handsomely made." The language of fairness is easily assumed, and it is extremely politic to resort to it in treating with the chief magistrate of a free and enlightened nation. Bonaparte's offer must not be interpreted without reference to his general disposition, which was to be inferred from his antecedent conduct; and the flagitiousness of his transactions, both in Italy and Egypt, as well indeed as that of the acts which he authorised in St. Domingo, has probably seldom, if ever, been exceeded. The character however of Bonaparte might vary with a change of circumstances. Julius Cæsar was cruel in his wars, yet when Emperor of Rome he affected extraordinary clemency. Octavius, while in the pursuit of power, was checked by no feelings of humanity; was visited by no compunctions of conscience; was subject to no laws of morality: but when he was securely seated on the imperial throne, he ruled with dignity and moderation. It is true that Bona-

parte has appeared to retain more of the original vices of his character than either of these Cæsars. Nevertheless that he was a man with whom a treaty ought under some circumstances to be concluded, must be freely admitted by all who favoured the peace of Amiens.

We have thus touched, though slightly, on some errors into which experience seems to shew that our government had fallen. We confess, however, that the subject is above our powers. Let us rather contemplate this extraordinary man as one whom the Almighty has ordained to execute his righteous judgments on the earth. Bonaparte is fond of representing himself as sent with a divine commission. We believe that heaven looks down with an indignant eye on this man of blood, on this deceiver as well as disturber of the nations, on this alternate worshipper of Jesus and of Mahomet. But in a certain sense his claim may be admitted. Through his instrumentality the divine providence is undoubtedly working its own great, and as yet, in some measure, inscrutable purposes. "I have guided thee though hast not known me," may be said of him as it once was of Cyrus. We may already perceive that he has been sent to punish the abounding iniquities of Christendom, and to expose the corruption and consequent imbecillity of the courts of modern Europe; and that he has been commissioned more especially to lower the prosperity and mortify the pride of Britain.

Let us not however too harshly censure each other, but let us remember our common failings, and be united by the consideration of the universal danger. We know not yet what will be the final result; but of this we are sure, that "Verily, there is a reward for the righteous. Verily, there is a God that judgeth in the earth."

(To be continued.)

VIEW OF PUBLIC AFFAIRS.

FRANCE.

Want of room obliges us to reserve, till next month, an account of Bonaparte's speech at the opening of the session of the legislative body, of their reply, and of the exposé of the minister of the interior.

DENMARK.

The Danish government having refused to listen to the proposition, made by our ambassador and backed by a powerful armament, for placing the Danish navy in our hands until a general peace; our army to the number of 50,000 men debarked on the Island of Zealand, and completely invested Copenhagen on the land side, while our fleet cut off all communication by sea. On the 16th August previously to the landing of our troops, a proclamation was issued by our commanders, stating in general terms the grounds of their present proceedings, and the object they had in view; which was merely to obtain a deposit of the Danish navy, to prevent its being turned against us by Bonaparte. They at the same time promised that private property should be respected, a severe discipline enforced, and every thing paid for; promises, which even the Danes admit to have been punctually fulfilled. The resistance which our troops encountered in proceeding to invest Copenhagen was inconsiderable; and so rapidly did our works proceed, that on the 2d of September our batteries were completed. Before the bombardment commenced, an offer was made, to the governor, of the same terms which had been proposed in the first instance to the government; but they were rejected. The batteries therefore opened on the town, and continued to play upon it furiously for three successive nights; when a great part of the buildings having been consumed, many of the inhabitants killed, and a practicable breach effected, the governor proposed to capitulate. The terms agreed on were that the citadel and dock-yards should be taken possession of by our troops; that the ships and vessels of every description, with all naval stores belonging to his Danish Majesty, should be delivered up to us; that as soon as these should be removed, or in six weeks from the time of the capitulation, or sooner if possible, the British troops should leave the island of Zealand; that hostilities should forthwith cease in Zealand; that no person should be molested, nor any property, public or private, seized excepting the ships and stores above mentioned; that all Danish officers,

civil and military, should continue in the full exercise of their authority; that all prisoners taken on both sides should be unconditionally liberated; and that any English property which may have been sequestered should be restored. The Danish navy, which has thus been put into our possession, consists of 18 sail of the line, 15 frigates, 6 brigs, and 25 gun-boats. The quantity of naval stores in the arsenals is said to be immense. The loss which we have incurred by this service is as follows: of the army, 4 officers 38 men killed, 6 officers 139 men wounded, 15 men missing: of the navy, 1 officer 3 seamen killed, 1 officer and 12 seamen wounded. The loss of the Danes, we fear, has been much more considerable.

Having given as brief a statement as we could of the success which has attended the expedition against Copenhagen, it is time we should advert to the ground on which the expedition is vindicated. And here we would lay down this broad principle, that however we may, from considerations of expediency, be induced to forego the assertion of a just right; no considerations of policy are sufficient in our estimation to palliate injustice. The question therefore which is first to be decided is this. Had this country acquired a right to demand of Denmark the deposit of her navy, and to enforce that demand by an appeal to arms? His Majesty's Declaration on the subject of course asserts the affirmative of this proposition. In this Declaration the late measures in the Baltic are deplored as the effect of a cruel necessity, which his Majesty left no means untried to avert, and are justified on the ground of its being a commanding duty to provide for our own security. His Majesty states his having received the *most positive information, of the authenticity of which he was confident, that the present ruler of France had determined to occupy Holstein, in order to exclude Great Britain from the Continent, to compel Denmark to close the Sound against us, and to avail himself of the aid of the Danish marine for the invasion of this country.* Although this *authentic information* was confirmed by the declarations and conduct of the enemy, and by the collection of a hostile force on the borders of Holstein, his Majesty would yet willingly have forborne to act on this intelligence, until the practical disclosure of the plan to the world, had there been a hope of effectual counteraction in the means and dispositions

of Denmark. But his Majesty could not but recollect that the apology offered by Denmark, for entering into a confederacy against this country in 1800, was its avowed inability to resist the influence and threats of a formidable neighbour; and could not but compare the influence which then determined Denmark to violate engagements, solemnly contracted only six months before, with the increased operation which France could now give to the same principle of intimidation, with kingdoms at her feet, and the population of nations under her banners. A French army had already assembled on the *neutral* territory of Hamburg; and Holstein once occupied, Zealand and the Danish navy were at the mercy of France. A British force might indeed for a time have blocked up the Danish navy; but the season approached, when our fleet must have retired from that sea, and left France securely to accumulate the means of offence against us. Yet even under these circumstances, in demanding of Denmark the temporary possession of her fleet, the only pledge she could give, and the only inducement to France to force Denmark into war with us; his Majesty left it to Denmark to state her terms, and did every thing to conciliate her interests and feelings. If Denmark feared the resentment of France, such a force was prepared as would justify even to France the surrender of the fleet, by rendering resistance unavailing. If Denmark was prepared to resist France, and maintain her independence; aid, naval, military, and pecuniary, was offered, the guarantee of her European and the extension of her colonial possessions. That the sword has been drawn to execute this indispensable service is matter of sincere regret to his Majesty. He deeply deplores the circumstances of the world which have required it, but he is in no degree responsible for them. Forbearance has its bounds. When the design was avowed, and indeed far advanced to its accomplishment of subjecting Europe to one universal usurpation, and of combining it by terror or force against our maritime rights and political existence, it became necessary to anticipate the success of a system, not more fatal to us than to those who were destined to be its instruments. It is still for Denmark to determine whether war shall continue between the two nations. His Majesty is anxious to sheath the sword which he has most reluctantly drawn, and is ready to demonstrate, that, having acted from a sense of duty, he is not desirous, from any

other motives, of carrying hostility beyond the limits of the necessity which has produced it.

Such is, in substance, the declaration of our government, and we must acknowledge, *if the whole of its allegations can be substantiated*, that it seems to form a strong case, and to conclude the question of right. Another question however still remains as to the *policy* of our proceedings. But on this we will not now enter.

The Danish declaration of war was issued on the 16th August. It complains loudly of our injustice and treachery, and orders the seizure of all English ships, the confiscation of all English property, and the arrest of all English subjects, and directs that all correspondence with them shall cease.

The Island of Heligoland has been taken by a squadron under Vice Admiral Russel, without any loss. This island is a key to the rivers Ems, Weser, Jade, Elbe, and Eyder, may be very strongly fortified, is a safe haven for small craft even in winter, and the only asylum our cruizers have in these seas.

SWEDEN.

The king of Sweden finding that it would be impossible to maintain Stralsund against the force which the French brought against it, withdrew the whole of the garrison to Rugen, without the knowledge of the besieging army. After which a deputation of the burghers waited on the French general with the keys of the town. The king's health is said to be in an alarming state.

RUSSIA.

The success of our expedition to Copenhagen is said to have alarmed the Russian court, whose course of policy seems as yet by no means decided. The nobles and the great body of the people are said to be dissatisfied with the treaty of Tilsit, and averse to a rupture with England. Great exertions are making to fortify Cronstadt, lest our fleet should make its appearance there.

The Russian fleet in the Mediterranean has gained a signal victory over that of the Turks. Each fleet consisted of 12 ships of the line. Almost all the Turkish ships are said to be either taken or destroyed, with a very small loss of men on the part of the Russians.

The armistice between the Russians and Turks having been suddenly put an end to by the latter, hostilities have recommenced between their armies, and some advantages have been gained by the Russians.

SOUTH AMERICA.

Our attempts to make conquests in South America has had the issue which we expected. We have been expelled from that part of the world with loss and disgrace. We are not willing to enter deeply into the details of this injudicious, disastrous, and apparently ill-conducted enterprize. It will be sufficient to state generally, that a force amounting to about 10,000 men having been collected at Monte Video, general Whitelocke resolved to attempt the recapture of Buenos Ayres. The army landed about 30 miles to the eastward of that place, and after enduring incredible fatigues, and severe privations, and being obliged to leave the whole of its artillery in the swamps through which it had to pass, and to fight with several bodies of the enemy which endeavoured to obstruct its march, at length reached the immediate vicinity of the town. Here the general formed

his troops into four bodies, which were ordered to advance by different routes, with their muskets unloaded, and preceded by corporals armed with crow's for the purpose of forcing open the doors of the houses, into the centre of the town. This extraordinary mode of attack was most vigorously and efficaciously resisted by the Spaniards. They had fortified every building, from the flat roofs of which, musketry, hand grenades, bricks and stones, together with grape shot from the corners of the streets, so annoyed our men, that after four or five hours of hard fighting, we had lost 2500 men in killed, wounded, and prisoners, without having gained any material advantage; and were glad to accept of a proposal for an armistice made by general Liniers who commanded at Buenos Ayres. This armistice issued in a convention, by which we engaged in two months to evacuate South America, all the prisoners on both sides being restored.

GREAT BRITAIN.

It was our intention to have commented at some length, on the transactions at Copenhagen and in the Rio Plata, and to have made some additional remarks on the important subject of our interior defence, which, we fear, does not occupy all the attention it deserves: but our limits oblige us to postpone the execution of that intention till a future opportunity.

The parliament is further prorogued to the 10th of November.

Lieutenant general Sir James Craig is appointed governor of Canada and its dependencies.

We have already given an account of the capture of the Danish fleet at Copenhagen.

A considerable number of Danish merchantmen has also been either detained in our ports or brought into them; not fewer, it is said, than three or four hundred sail: But whether they shall be condemned as prizes will probably depend on the part which the Danish government may act. The orders issued by our government direct the utmost care to be taken in preserving from injury the Danish property which may be detained, until its fate shall be finally determined.

The Dutch government have begun to execute so rigorously their laws against British commerce, that all intercourse for the present is suspended.

ANSWERS TO CORRESPONDENTS.

In consequence of the recommendation of J. H. we ordered the "new religious Newspaper" called "The Instructor and Select Weekly Advertiser;" and hailing with pleasure every attempt to christianize the common sources of political intelligence, had we seen only the two first numbers, although we must in fairness have stated it to be a *decidedly* dissenting publication, we should have made rather a favourable report of it to our readers; not indeed as being well executed, but as being a less exceptionable vehicle of news than the ordinary run of similar productions. But the third number has convinced us that it will prove a very unsafe guide both in Religion and Politics; and we are anxious to bear our testimony both against the rashness of its decisions, and the virulence of its language, as wholly inconsistent with the spirit of the Gospel. "The guardian angel of national justice," say the conductors of this work, "which had hitherto preserved our country pure respecting the in-

violability of neutral states, has been expelled our executive councils by the demon of injustice, aided by unmanly Anti-British fear." We have not room to extract the whole of this extraordinary passage. Suffice it to say, they class the conduct of our Government with that of midnight robbers and assassins, and designate it as "un-generous and unchristian," nay, as "truly demoniacal." And all this fine writing too is given without any knowledge of the subject, beyond what the newspapers of the day and the Proclamation of our commanders furnish; for his Majesty's Declaration had not yet appeared, and the proofs on which it is founded are not even now before the public.

The account of Miss L. C. and the notice of the Rev. Mr. BENNER's intended work on the *Origin of Moral Evil* reached us too late for the present number.

We are glad that NOMEN *still* continues to wish us well. We should be extremely sorry, however, if this implied, that his favour depended on the insertion of any extracts he might send to us.

G. S.; N. D.; AN ENQUIRER in reply to Mr. Faber, and an extract from the yearly epistle of the Quakers on the subject of reading the Scriptures will be inserted.

S. Y.; A. B. and ONESIMUS; are received.

A MINISTER ECCLESIASTICAL will be attended to.

We assure M. N. that we shall be glad to insert short practical explanations of texts of Scripture, if any such are sent to us which merit insertion. We do not concur with him in his remark respecting the undue share of attention given to politics. This science, in this free country, embraces a most important and extensive department of christian duty; with whose relations and bearings, however, christians in general are but very partially acquainted. We think it important that on this subject they should learn to think justly. Neither are we of opinion that we should add to the value of our work by increasing the number, and diminishing the size of our reviews. Our object is not so much to criticise every theological work which appears, as to lay down general principles of criticism, illustrated by examples, which may enable our readers to judge in other cases for themselves.

We should be very glad to gratify A PATRON with a more copious list of Ecclesiastical Preferments; but we, alas! have no access to bishops' secretaries.

In reply to A. A.—The character and temper of St. Augustine are well displayed in his Ecclesiastical History. His works are published in 8 vols folio. The Benedictine edition is said to be the best.—An account of Austin the monk may be found in Collier and in Fuller's Ecclesiastical Histories, and in the Biographia Britannica, fol. ed.—The life and a catalogue of the writings of Dr. Samuel Clarke, Rector of St. James's, may be found in the Biographia Britannica, fol. edit. The other Samuel Clarke, the son of a minister in Warwickshire, was born at the close of the 16th century, and died December 25, 1682 aged 83 years. He was educated at Emanuel College, Cambridge, and exercised his ministry at Coventry and at Alcester; and during Cromwell's usurpation was chosen pastor of Bennet Fisk in London. He was a Puritan in his principles, and was finally ejected by the act of uniformity. He married the daughter of Mr. Overton, a minister of Coventry. He was a very voluminous writer. The list of his publications occupy a page and a half in folio. Mr. Granger has remarked, that "the most valuable of his numerous works are his Lives of the Puritan Divines, and other Persons of note, in which are some things not to be found in other memoirs. Twenty two of these lives are printed with his martyrology. The rest are in his Lives of sundry eminent Persons in this latter Age, and in his Marrow of Ecclesiastical History," folio and 4to. The last work he compiled, but which he did not live to publish, was entitled, "The Lives of sundry eminent Persons in this latter Age;" it is a thin folio, printed in 1683, and contains many small portraits, which are prefixed to several of the lives. There is a preface to the reader by Mr. Richard Baxter, containing many interesting observations. The following is the concluding paragraph: "It is a great work to learn to die safely and comfortably: my turn is near, and this preparation is my daily study. But it is the communication of life, light, and love from heaven, that must make all effectual, and draw up our hearts, and make us ready; for which I daily wait on God, at the brink of the grave and door of eternity. RICHARD BAXTER." There was a Samuel Clarke, son of the former, who was a fellow of Pembroke Hall in Cambridge, but was ejected from his fellowship for refusing to take the engagement. He was also ejected from the rectory of Grendon in Buckinghamshire; but though ejected, he remained in the communion of the church. His Annotations on the Bible have been highly commended by Dr. Owen, Mr. Baxter, and Dr. Calamy. He died February 24, 1700-1, aged 75 years.